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ART. I. *Travels through the Southern Provinces of the Russian Empire*, in the Years 1793 and 1794. Translated from the German of P. S. Pallas, Counsellor of State to his Imperial Majesty of all the Russias, Knight, &c. 2 Vols. 4to. With Plates and Maps. Vol. I. pp. 575. 3l. 3s. Boards. Longman and Rees, &c.

THE love of variety is so natural to man, unless his mind is debased by barbarous ignorance or lost in morbid apathy, that few objects of contemplation and few subjects of discussion are agreeable to him for a long time without a change. In a taste for literature, this disposition as generally prevails as in other pursuits: but there are some departments of science, and some branches of the *belles lettres*, which retain their powers of attraction more than others; and among these we may certainly rank those books which describe voyages or travels in distant or unknown regions. Often, therefore, as we have of late introduced such works to the notice of our readers, and they have for some time past been remarkably frequent, we shall not be very apprehensive of exhausting their patience or even of diminishing their appetite. The name of Professor Pallas will be an additional security against any such effect in the present instance, with those who duly appreciate his laborious research, his profound knowlege, and his accurate observation, in the attractive paths of natural history.

The general contents of the present volume are, a journey from St. Petersburgh to Tzaritzin, remarks during excursions on the Southern banks of the Volga, Vernal journey to Astrakhan, journey from Astrakhan to the lines of Caucasus, observations made during a journey along the Caucasus, account of the nations inhabiting Mount Caucasus, journey from Georgiefsk to Taganrog, and journey from Taganrog to Taurida.

Partly with the view of recovering health, and partly to prosecute his physical researches, the venerable author, accompanied by his wife and daughter, undertook this course of travel, and departed from St. Petersburg on the first of February 1793. The observations which he has consigned to his

journals are intended as supplements to the former tours of 1768 and 1769, and chiefly refer to facts which have eluded the attention of others. Even the remarks on subjects of natural history are detached and incomplete, the systematic description and representation of the plants and animals being reserved for other publications.

The first picturesque objects which occurred to the travellers were various sepulchral hillocks, with tall firs on their tops, and covered with deep snow. They are situated on the heights of Valda, Somenka, &c. and their appearance is frequently noted in the sequel. Professor Pallas likewise records, with complacency, the growing population and increasing trade of many towns and villages which he revisited after a lapse of more than twenty years. We confess, however, that we do not distinctly perceive the import of the following reflection: 'This circumstance is so far unfavourable to the prosperity of the principal towns, as the mercantile advance of all the domestic and foreign articles of luxury, and the price of every species of manual labour rising with the necessaries of life, are not in just proportion to the income of the wealthy.'—If by *principal towns* we are to understand Petersburg and Mosco, the former surely betokens no symptoms of decay; and the latter, as appears from the very next paragraph, has greatly improved in magnificence, horticulture, &c. With respect to any undue proportion between the rates of living and of manual labour, it can proceed only from some ill-advised interference on the part of government, or of the police.

On the way from Mosco to Saratof, the travellers were exposed to considerable hazard by the uncommon *mildness* of the season, which had softened the snow, and rendered the ice of the rivers insecure. As they traversed the fruitful government of Pensa, the Professor, like a feeling patriot, deplored the 'unpardonable waste of the wealth and pride of the forest.' His hints for the renewal and preservation of oak plantations are, obviously, extorted by the wanton expenditure of valuable timber which prevails in the most favoured tracts of the Russian empire.—The small Asiatic moths, which have transmigrated from the Volga, also form a subject of grievance. 'We met with them more commonly winged than without wings; and it is asserted that, everywhere, they drive before them and destroy the great moths, *Blatta orientalis*, which more properly should be called *occidentalis*; as America is their native country. They are fond of associating with the crickets, and if both are collected in a glass vessel and placed upon snow, even in mild weather and sunshine, they become torpid, their bodies swell, and they seem to die instantly, but soon recover

on being removed to a warm place.'—It has often been remarked that the kindness of nature destroys the energies of art and industry. In the fertile district of Pensa, accordingly, we are informed that 'agriculture is most shamefully neglected; and the boors live in miserable smoky huts, and in the most disgusting state of uncleanliness.' 'In the winter season, the pigs, lambs, and calves, live in the same apartments with almost every family.'—In the enumeration of rare plants indigenous to this province, it is somewhat extraordinary that *Betula nana* and *Daphne mezereum* should be noticed as two of the most remarkable. One of the most striking of the mineral productions is petrified wood, of a siliceous nature, disposed in horizontal layers, and, in several places, almost on the surface of the soil.

The author commemorates, with apparent satisfaction, the quantity of ardent spirits manufactured in this abundant province: but his sensible translator acquaints us, in a note, that 'Pensa alone distills annually from wholesome grain, about two millions of gallons of LIQUID POISON.' With more pleasure we turn to contemplate the homely expedients of the German colonists on the Karamysk. Of late they have had recourse to an artificial peat, composed of dung and straw:

'This invention was suggested to them by Frederic Rish, a native of the turfy island of Rugen, in the Baltic Sea, and now a colonist of Ust-Salikha. The colonists can spare their dung for that purpose, as the loose black soil requires only to be divided into fallows, to restore its fertility; and they have a superabundance of straw. The dung is gathered in heaps, and left to putrify during winter. After the first agricultural labours of the spring are finished, this compost is carried to the water side, placed several feet deep, on a dry spot, mixed with a proportionate quantity of straw, and then trampled upon by horses and oxen, till it form a compact mass. When it is half dried in the open air, it is cut like turf into square pieces, which are piled up till they are completely dried, and afterwards carried home, where they serve as a stock of fuel for the winter. This artificial turf has long been used by the Crim-Tartars; it burns with a flame not unlike sea-coal, and imparts excellent heat, particularly to stoves and ovens for baking. Its smoke, however, is offensive, and is with much difficulty excluded from the inner apartments. Five or six pieces of it are sufficient to heat an oven; and a few men, with several pair of horses or oxen, are able to prepare, in the course of a week, sufficient fuel for the whole winter. Without this expedient, most of the colonies would be reduced to the greatest distress for want of firing; inasmuch as they have most injudiciously cut down and destroyed the small quantity of wood, which they found on the lands at their first settling, without ever thinking of future exigencies. They would now be very willing to plant rows of the willow and poplar on their low grounds, if they could ob-

tain permission to fetch slips of those trees from the islands of the Volga.'

As he journeyed along the Volga, the Professor's attention was often attracted to strata of sand-stone; in some of which were observable large aggregated masses, intermixed with shells, and these filled with sandy matter in a calcined state, and almost consumed. The species here mentioned are no longer found in the Caspian Sea; and the Doctor, as on other occasions, gets rid of every difficulty by the *sweeping* hypothesis of the deluge.

Winter lingered at Tzaritzin till the beginning of April, when the snow suddenly dissolved, and was discharged in rapid torrents into the Volga.

'On the 6th of April the streams of snow-water almost entirely ceased to flow, and the high lands began to dry: we saw in every direction the tulip, and the *Bulbocodium vernum*, or mountain-saffron sprouting forth, while the first chafer and *Citillus*, or mountain-mouse, awoke from their brumal slumber. On the 7th of April the *Charadrius gregarius* arrived in numbers, and on the same day the ice of the Volga broke up completely; the thaw being accompanied with a warm rain. Vegetation now proceeded so rapidly, that on the 8th of April we were agreeably surprized to see, in the warm low grounds and vallies, the following flowers in full bloom, viz. the *Fumaria bulbosa*, or great bulbos fumitory; the *Viola odorata*, or sweet scented violet; the *Ficaria*, or lesser celandine; the *Ornithogalum luteum*, or the yellow star of Bethlehem; the *Scilla amoena*, or agreeable squill; the *Tulipa silvestris*, or tulip of the woods; the *Tulipa biflora*, or double flowered tulip, and the *Bulbocodium vernum*. On the 9th a white crane, or *Grus Leucogeranos*, by the Russians called Starkh, was shot on the opposite bank of the Volga: this bird was probably very old, as his back, and the extremities of his wings, were adorned with feathers of a deep golden colour.

'After this sudden change of the season, I began to prepare for my botanical excursions on the southern bank of the Volga; and my first journey was to the colony of evangelical brethren at Sarepta, or Sarpa, where I staid till the 18th of April, and then gradually proceeded on my journey towards Astrakhan.'

The industry of these United Brethren is attested by the planting of vineyards, and the introduction of the manufacture of stockings, handkerchiefs, Manchester goods, dyeing, tanning, &c. They obtain an excellent beer from water melons, with the addition of hops, and have succeeded in purifying the common salt procured from the lakes of the country. As the Italian and common poplar, and different species of willow, flourish near their establishment, the learned journalist is decidedly of opinion that these trees might easily be raised even on the dry steppes (or plains), if duly watered during the first summer. If such plantations could be realized on an extensive scale, they would

ornament and improve much dreary waste: but we should apprehend that the prevailing deficiency of moisture would ultimately operate against them.

Though a return of cold weather abridged the author's botanical researches, he found in blossom, at Tshernoyarsk, *Ranunculus falcatus*, *Ornithogalum luteum* and *bulbosum*, *Sinapis rubella*, and *Alyssum calycinum* and *minutum*. 'On the barren and dreary steppe of these environs, scarcely any plant is seen but the *Anthemis millefoliata*, and the *Achillea tomentosa*, between the two most common species of wormwood, *Artemisia maritima* and *Artemisia contra*. This last plant indicates the most barren soil impregnated with salt, a soil which produces only the flowers of the *Tulipa biflora*. The *Tulipa sylvestris* bloomed on the verdant and more fertile spots: this flower grows to a very large size, where the soil is moist, and consists sometimes of eight or ten leaflets, and is sometimes double. The *Ornithogalum luteum*, on the contrary, is dwarfish throughout this steppe; and we only saw the first leaves of the *Verbascum Phœniceum*.' Two beautiful species of *Astragalus*, the much admired *Ornithogalum reticulatum*, *Pallassia Caspica*, *Spartium aphyllum*, &c. occur on approaching Astrakhan.

The abandoned saltpetre work at Selitranoi-Godorok gives rise to some very sensible reflections, which we would recommend to the notice of all who are concerned in the manufacture of an article, now, alas! of great importance in political economy.

At page 186, Dr. Pallas assures us that his daughter was seized with the small-pox, for the *second* time; an occurrence which we note on account of its extreme rarity.

Concerning the repugnance evinced by the Russian peasantry to the cultivation of silk-worms, we have these judicious remarks:

'This species of obstinacy has proved a great impediment to the prosperity of Southern Russia, where the mulberry-tree is abundant and flourishing. It is quite otherwise with the Armenians and Grusines, or emigrants from Georgia, as well as with the Tartars and Greeks in the Crimea, who voluntarily carry on this branch of commerce. The most certain means of introducing this source of national wealth, and of saving the Empire upwards of a million of rubles, which are annually paid to the Turks, the Persians, and the Italians, for their silks, would be to establish colonies of the Asiatic nations, particularly in the peninsula of the Crimea, where the mulberry-tree grows uncommonly fast, even in a dry soil, when properly watered.

'On the whole, the Asiatic method is far preferable to that formerly practised on the Akhtouba, where much time and expence was wasted in feeding the silk-worms with gathered leaves, which

soon decayed, and rendered the frequent shifting of their beds necessary. The Persian or Boukharian rears his mulberry-trees to about six feet high, which they attain in four or five years. He then begins to lop their tops and branches, which are given to the insects, as soon as they have sufficient strength, by placing them gently on their beds. By this means the shoots remain fresh and succulent, and the worms devour them even to the woody fibres, so that no part of the nutritive foliage is wasted. As these insects are every day supplied with food, the leafless branches gradually form a kind of wicker work, through which the impurities pass, so that the cheerful worms preserve the requisite cleanliness without trouble to the cultivator, and speedily attain a vigorous state. In this manner they are continually supplied with leaves, till they prepare to spin, when small dry brushwood is placed in all directions over the leafless branches, and on this the worms spin their silk. Two persons, an adult who lops the branches, and a child who collects them, are thus enabled quickly to procure food for a great number of silk worms. The mulberry-tree in our climate produces new shoots twice every summer. These shoots acquire in the same year the firm consistence of wood, and in the subsequent spring afford an abundant crop of foliage. In Persia and Boukharia, where the summer is longer and vegetation more vigorous, the shoots may even be cut twice a-year. The tree, by this method of cutting, remains always low, and produces a greater number of young shoots from its trunk, as well as from its branches, every subsequent year. By stripping them of their leaves, however, many branches wither, and not only the buds are lost, and much foliage wasted, but the worms receive less nourishment, as the leaves sooner decay. It has been remarked in the silk establishment near the Akhtouba, that the worm, when compelled by necessity, eats the leaves of the *Acer tataricum*, which resemble those of the mulberry-tree.'

The singular square monument near the Podpalatnoi-Yerik, which is minutely described, is supposed to have been one of the many mausoleums of the Mongole Tartar princes. 'It is certain that, in the sepulchres of this country, immense riches have formerly been discovered, consisting of jewels, vases, and ornamental horse-furniture of massy gold and silver. The major part of this treasure has been secretly disposed of to the goldsmiths and merchants; while the remainder is still preserved in the cabinet of curiosities belonging to the Imperial Academy of Sciences at St. Petersburg.'

The contemplation of desolate steppes, and of the mouldering memorials of departed splendour, prepares the reader's mind for the simple and pathetic assertion which terminates the note at page 204.: 'I have survived and lamented,' says the aged author, 'almost every companion of my former travels.' This melancholy intelligence recalls the not less touching conclusion of his preface; in which he says, 'He is, at present, alternately employed in arranging his botanical and zoological collections,

collections, as far as his valetudinary state will permit; and, if his life should be spared for a few years, he hopes thus to bid his last farewell to the literary world, which, he is sensible, has bestowed on him a greater share of approbation than he ever flattered himself to deserve:

"But the time of my departure is approaching.
Nigh is the hurricane that will scatter my leaves!
To-morrow, perhaps, the wanderer will appear—
His eye will search for me round every field,
And will,—and will not find me." OSSIAN.

'*Cujus undenum trepidavit ætas*
Claudere lustrum——' HORAT. Epod. II. 4.'

About five versts above Astrakhan, and close on the Volga, stands *Sharenoi-Bugor*, a hillock of sandy marl, intermixed with rubbish. It ascends in a ridge from the steppe, and has its surface covered with a rich efflorescence of nitre, and such plants as delight in a saline and nitrous soil. Two similar but small ridges rise in a direction almost parallel with the former. Heaps of rubbish, including human and animal bones, fragments of earthen vessels, &c. confirm the conjecture that this region was once inhabited.

The rapid advance in the price of labour and of the necessaries of life at Astrakhan should form no reasonable subject of complaint, since it is the unavoidable consequence of increasing trade and wealth.—The sturgeon fisheries on the lower branches of the Volga, and the inlets of the Caspian sea, alone yield, on a moderate computation, 1,760,405 rubles yearly.

'It may hence be concluded, in what incalculable numbers these large fish, so rich in caviare, are continually propagated in the depths of the Caspian Sea. They proceed in shoals to the mouths, and a considerable way up the current of the rivers, without the least apparent diminution of their numbers. This superabundance may be more clearly conceived from the account of eye-witnesses, respecting the fishery of Sallian, in Persia. As the Persians eat no sturgeon, the before-mentioned speculators in fish have rented the fishery of that river from the Khan of Derbent, SHIKH ALI, a son of FETH ALI KHAN, at a certain sum, which of late years has been rasied to twenty-five thousand rubles. In the season of their migration there are sometimes, in one day, fifteen thousand sturgeons taken with the hook, at the weirs formed across the water; nay, it is still more remarkable, that if the fishermen are accidentally prevented from working during a single day, the fish accumulate in such numbers at the weir, as to fill the whole channel, insomuch that those which are uppermost appear with their backs above water, in a river not less than four arshines, or twenty-eight English feet deep, and sixty fathoms wide. The Persian fishery, which has been established by the proprietors only a few years ago, and which, together with the

rent, amounts to an expence of 80,000 rubles, is said to produce annually upwards of 200,000 rubles. It might be still more lucrative, if the injudicious fishermen would preserve the great number of fish, instead of throwing them into the sea as useless, after having collected their roes and air-bladders.'

Dr. Pallas next enters on a review of the Russian trade with Persia, and suggests many important economical hints. We cannot, however, bestow our approbation on his proposed formation of a chartered company, because we conceive monopoly of every description to be essentially prejudicial to the best interests of commerce. His circumstantial account of the process of dyeing madder red, of the culture of the vine near Astrakhan, and of the superstitious ceremonies of the Multanes, are richly deserving of perusal: but a regard to brevity induces us to insert, in their stead, his notices of *Nymphæa Nelumbo*, and of the famous Russian diamond:

'On the 20th of August M. Akhmatof, Captain of the Port of Astrakhan, granted me a barge, in order to send a party to the mouth of the Volga; a distance from sixty to eighty versts, where, according to the information I had obtained from the late Dr. LERCH, the *Nymphæa Nelumbo* grew in abundance, so that I procured a great number of flowers and fruits of this plant, in different gradations of growth; some of which had nearly attained perfect maturity. The fruits, which the Russians call sea-nuts, or Morskye Orekhi, the inhabitants of Tybet, Badma, the Persians, Dariopacta, and the Indians, Pabin, or Lilifar, are searched for, and eaten with avidity, by the last-mentioned nation, who regard them as sacred. According to their mythology, and that of Tybet, the perfect divinities are regenerated in the richly scented flowers of this plant, which serve them for a throne. Indeed these flowers have an agreeable flavour, and the distilled water which the apothecary of this city, the Assessor ZETTLER, had the politeness to prepare for me, contains an agreeable and permanent taste of fine Ambra, and, when used as a lotion, imparts such a softness and delicacy to the skin of the face and hands, that it deserves to be introduced as an innocent cosmetic into all the apothecaries' shops, especially as the flowers may be collected throughout the summer, in the inlets of the Volga and the Bolda.—I found the leaves of this plant completely free from Zoophytes, and other aquatic insects. The seminal vessels are more conspicuous, and the germ more magnified in the seed of the *Nymphæa Nelumbo*, than in any other plant. When the nuts are inclosed in a lump of clay, and immersed under water, they readily germinate, particularly if a slight incision has been previously made in the shell.'—

'During my residence in Astrakhan, I became acquainted with the heirs of the late Grigori Safarov Shafrass, the Armenian, who sold the celebrated large diamond, which is now set in the Imperial sceptre of Russia. The history of this diamond, which holds so distinguished a place among those of the very first water, may probably afford

afford entertainment to my readers, as I shall thereby refute many false reports which have been circulated on this subject.

'Shah Nadir had in his throne two principal Indian diamonds; one of which was called the Sun of the Sea, and the other, the Moon of the Mountain. At the time of his assassination, many precious ornaments belonging to the crown were pillaged, and afterwards secretly disposed of by the soldiers who shared the plunder.

'Shafrass, commonly known at Astrakhan by the name of Millionshik, or, the man of millions, then resided at Bassora, with two of his brothers. One day, a chief of the Avganians applied to him, and secretly proposed to sell, for a very moderate sum, the beforementioned diamond, which probably was that called the Moon of the Mountain, together with a very large emerald, a ruby of a considerable size, and other precious stones of less value. Shafrass was astonished at the offer, and pretending that he had not a sufficient sum to purchase these jewels, he demanded time to consult with his brothers on the subject. The vender, probably from suspicious motives, did not again make his appearance.

'Shafrass, with the approbation of his brothers, immediately went in search of the stranger with the jewels, but he had left Bassora. The Armenian, however, met him accidentally at Bagdad, and concluded the bargain by paying him fifty thousand piastres for all the jewels in his possession.—Shafrass and his brothers being conscious that it was necessary to observe the most profound secrecy respecting this purchase, resolved, on account of their commercial connections, to remain at Bassora.

'After a lapse of twelve years, Grigori Shafrass, with the consent of his brothers, set off with the largest of the jewels, which had till then been concealed. He directed his route through Sham and Constantinople, and afterwards by land through Hungary and Silesia to the city of Amsterdam, where he publicly offered his jewels for sale.

'The English Government is said to have been among the bidders. The Court of Russia sent for the large diamond, with a proposal to reimburse all reasonable expences, if the price could not be agreed upon. When the diamond arrived, the Russian Minister, Count Panin, made the following offer to Shafrass, whose negociator, M. Lasaref, was then jeweller to the Court. Besides the patent of hereditary nobility, demanded by the vender, he was to receive an annual pension of six thousand rubles during life, five hundred thousand rubles in cash, one fifth part of which was to be payable on demand, and the remainder in the space of ten years, by regular instalments. The capricious Shafrass likewise claimed the honour of nobility for his brothers, and various other immunities or advantages, and persisted so obstinately in his demands, that the negotiation was frustrated, and the diamond returned.

'Shafrass was now in great perplexity. He had involved himself in expences, was obliged to pay interest for considerable sums he had borrowed, and there was no prospect of selling the jewel to advantage. His negotiators left him in that perplexity, in order to profit by his mismanagement. To elude his creditors, he was obliged to abscond

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to Astrakhan.—At length, the negotiation with Russia was recommenced by Count Grigory Grigorievitsh Orlof, who was afterwards created a Prince of the Empire; and the diamond was purchased for four hundred and fifty thousand rubles ready money, together with the grant of Russian nobility. Of that sum, it is said, one hundred and twenty thousand rubles fell to the share of the negotiators, for commission, interest, and similar expences. Shafrass settled at Astrakhan, and his riches, which by inheritance devolved to his daughters, have, by the extravagance of his sons-in-law, been in a great measure dissipated.'

The watering of several thousand horses belonging to the Kalmuks of Yandyk, herds of camels, and a rich botanical feast, imparted life and entertainment to certain portions of the cheerless route which lies across the desart from Astrakhan. Among other vegetable productions here recorded, we find mention made of grey Tamarisks, which have grown from seeds almost imperceptible:

'Some gardeners have doubted whether the seed of the tamarisk, as well as those of willows and poplars, would produce plants, if superficially sown in a very moist soil, or when spontaneously scattered. Yet the preceding observation satisfactorily proves to me, that they really grow from seeds. It would probably be better to place them under glasses, like most of the delicate and fructiferous seeds. Thus I have found, that not only the seeds of the *Auricula* and willow, but several species or varieties of the *Rhododendron* and *Azalea*, will germinate easily and abundantly; though it is well known that those seeds vegetate with difficulty; I have also effected the same purpose with the pollen of fern and moss. These plants thrive more luxuriantly when the glasses are removed in the evening, at night, or during a gentle shower, than if they were exposed to the air and the sun. All the mountain plants, which are, however, very difficult to rear, should be carefully attended to in this manner; because the air under the glasses becomes as strongly phlogisticated as it usually is on high mountains.'

Along the river Kuma, wild vines are found in different places, producing black grapes, of the size of the common pea, and of a delicious flavour. Some of the projecting points of land are over-run with rushes, while others consist of dry pasturage and rich meadows, with several thickets of black-thorn and tamarisks. The wooded regions consist of lofty forests and coppices, in which are observed the wild apple, the wild poplar, and the thorny pear tree.

Malye-Madshary is represented as one of the principal establishments on the banks of the Kuma:

'The Malo-Russians, and other wandering hordes, laid the first foundation of a settlement, and submitted to be enrolled as vassals. Attracted by the beauty of the place, and the abundance of good arable

arable land and pasturage, several individuals, as well married as single, have gradually settled here; hence the village is now increased to one hundred and sixty farm-houses, and inhabited by six hundred persons, from the age of fifteen to sixty years, who are subject to a poll-tax. Exclusive of these, there are about two hundred unmarried men, who have received permission to work at the fisheries. This village belongs to the Princess VASEMSKOI, who, at the request of the peasants, has appointed a priest of Georgian descent, born at Kislar. She has also caused a small church to be erected of wood, and the villagers, in consequence of their agreeable situation, in a fertile country, are now become peaceable vassals. The village is built in regular streets; the cottages are indeed small, but well constructed of wood, plastered over with clay. A good manor-house, with a garden, affords a convenient resting place to the traveller, who visits this desert country. At the western part of the village, on a declining promontory, round which the Kuma winds in a considerable angle, the excellent economist of this place, M TOMASHEFSKY, has cleared the ground of brush-wood and sedge, and has begun to plant a vineyard, orchard, and mulberry garden, which promise to be very beneficial. This ingenious gentleman is a native of Poland, and has had the superintendance of the village for the last six years. The only vines planted here, are those of the Don. They produce black grapes, which ripen early, and, together with the white Kyshmish without stones, are the most useful species of that fruit cultivated in these regions. The vines, without being watered, grow luxuriantly in a clayey soil, which is only from one to two fathoms above the level of the river; they are allowed to grow in long branches, for the construction of arbours. A tolerable good must had already been pressed from the grapes of this vineyard. The mulberry trees thrive as quickly as weeds, so that those in the plantations of four years growth, have trunks thicker than a man's arm, are a fathom and a half high, and their branches spread to a considerable extent. Peach and plum trees grow here in the open fields, without being grafted, or laid out in espaliers. In the month of December, they are covered with a little straw, which is removed early in February.

'M. Tomashefsky has also made an attempt to cultivate silk. It was intended to devote a particular part of the village to such an establishment for the emigrants from Georgia, who might considerably increase this branch of economy. There could be as much silk produced along the borders of the Terek, the Kuma, and in Taurida, as would supply Russia with a sufficiency for home consumption. It would, however, be absolutely necessary to employ colonists from Asia, Greece, Dalmatia, and Italy; as the Russians can by no means be induced to engage in this profitable branch of industry. All the silk which is now produced on the banks of the Terek, and in Astrakhan, is cultivated by Georgians, Armenians, and a few Kozaks, who have in this respect overcome the popular prejudice.

'The principal employment of the Russian peasant, in this country, is agriculture; which is facilitated by the uncommon fertility of the soil. An uncultivated field, covered with a thick turf, is ploughed

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in spring, sown with millet, and harrowed. In the second year, this ground is again broken up with a heavy rake, called Ralo, which is drawn by oxen, as represented in the twelfth Plate, and afterwards sown with wheat. The third year it is sown with rye or barley, which is harrowed in by the Ralo, and the fourth year it is deeply ploughed for winter wheat. After this succession of crops, the soil is allowed to lie fallow for four years, and upwards, till the herbage that overspreads its surface affords sufficient vegetable mould. Wheat yields twelve-fold and upwards, and rye eight-fold on this argillaceous, black soil, which is intermixed with marl. The winter wheat sown in November ripens towards Whitsuntide, and the summer wheat, which is put into the ground as early as February, is ripe by the end of June, or beginning of July. An experiment has been made to cultivate plain barley, and English as well as black oats. The ripe grain is trodden out in the open fields by horses hired of the Tartars, and the straw remains in heaps till the next conflagration of the steppe.'

Our readers must have already perceived that the plan of these journals is not limited to objects of physical investigation. We have read with peculiar satisfaction the statistical remarks on the colonies which have been planted along the frontiers of the Caucasus; and we cannot avoid expressing our wish, that travellers would more frequently indulge in this species of observation. Dr. P. likewise occasionally invites our attention to the curious remains of Tartar buildings which occurred in the course of his journey. Such of them as stood in rows appear to have been cemeteries appropriated to persons of distinction, though the vulgar suppose that they were regular towns. Perhaps they are the only vestiges of former cities, and have been spared from a pious regard to the memory of the dead.

'If we were to judge merely from the traditional name of Madshar, given to this place, it probably has been a former residence of the Hungarians or Kumanians. This conjecture may likewise be applied to those ruins of brick buildings which are on the high mountains near the great Dshindshik, by the Circassians denominated Madshar Yuna, or houses of the Madsharians. There is no foundation for believing what is related of this supposed city, that its inhabitants have been expelled by great numbers of the large tarantula, or *Phalangium araneodes*, from which traditionary account the rivulet Byvalla has received its name; *By*, being the Tartar word for the tarantula, and *valla*, signifying bad or evil. I have never considered this country as the native soil of that insect; for, notwithstanding my diligent researches, I have not been able to discover a single tarantula in those regions.'

The mineral spring of Alexandroff is very particularly described, and seems to merit more celebrity than it has hitherto obtained. Several sulphureous springs are also indicated in the mountain Metshuka.

It

It is always with great deference that we would venture to distrust the accuracy of such a tried and sagacious observer as Dr. P.; especially in matters connected with the favourite pursuits of his life: yet from his list of plants which affect a warm situation, we should be inclined to exclude *Sedum telephium*, *Cistus helianthemum*, *Solanum dulcamara*, and *Adianthum ruta merraria*, because we have frequently found them flourishing in cold exposures. We would also ask, whether calcareous mountains attract a greater quantity of vapour from the atmosphere than others?

Our examination has now brought us to a genealogical sketch of the various tribes inhabiting the Caucasus. From the many curious particulars related of the Circassians, we select a short specimen:

'The two opposite customary laws, namely, those of hospitality and revenge, are sacredly observed among the Circassian Knights, as well as among most other nations of the Caucasus. The right of hospitality, which they term *Kunak*, is established on certain principles; and every person submitting to its protection is perfectly secure from all injuries. He who befriends a stranger, defends him, if occasion require it, not only with his own blood and life, but also with that of his relatives; nor does he suffer him to depart without an equestrian escort, and delivers him over to his next confederates, under such conditions that a murder or injury committed on the guest is avenged with equal severity as the death of a relation by consanguinity. A stranger who intrusts himself to the patronage of a woman, or is able to touch with his mouth the breast of a wife, is spared and protected as a relation of the blood, though he were the enemy, nay even the murderer of a similar relative.

'The opposite conduct, or bloody revenge, is practised with the most scrupulous adherence to custom. The murder of a family relation must be avenged by the next heir, though he should be an infant at the time when the deed was committed: every degree of vindictive malice is exercised sooner or later, whether publicly or in a clandestine manner, to take away the life of the murderer; lest the injured party should be considered as an outcast of society.—Nay, this desire of revenge is hereditary in the successors and the whole tribe: it remains as it were rooted with so much rancour, that the hostile Princes or Nobles of two different tribes, when they meet each other on the road, or accidentally in another place, are compelled to fight for their lives; unless they have given previous notice to each other, and bound themselves to pursue a different route. Among the Circassians the spirit of resentment is so great, that all the relations of the murderer are considered as guilty. This customary infatuation to avenge the blood of relatives, generates most of the feuds, and occasions great bloodshed among all the nations of the Caucasus; for, unless pardon be purchased, or obtained by intermarriage between the two families, the principle of revenge is propagated to all succeeding generations. The hatred which the mountainous

tainous nations evince against the Russians, in a great measure arises from the same source: if the thirst of vengeance is quenched by a price paid to the family of the deceased, this tribute is called Thlil-Uasa, or the price of blood: but neither Princes nor Usdens accept of such a compensation; as it is an established law among them, to demand blood for blood.

'In their amusements, the youth of both sexes freely converse with each other, as the Circassian women in general are neither confined nor reserved. Yet in their courtships every attention is paid to the rank of the parties. No Usden dares to court the daughter of a prince; and, if such an amour should ever take place, or the Princess be seduced by an Usden, the presumptuous lover, on the first occasion, forfeits his life without mercy. If the son or daughter of a family enter into the state of wedlock, they have no right to appear before their parents during the first twelvemonth, or till the birth of a child. During this period, the husband continues secretly to visit his young wife through the window of the room; but is never present when she is visited by strangers: this affected politeness is carried to such an extent, that the husband is even displeased to hear others speak of his wife and children, and considers it as an insult if inquiries be made after the welfare of his spouse. The father does not give his daughter her full marriage-portion, till after the birth of her first child; on this occasion he pays her a visit, takes off the cap she wore when a virgin, and with his own hands covers her with a veil, which from that period becomes her constant head-dress.

'The education of the children of the Circassian Princes is of such a nature as to suppress, from the earliest infancy, every feeling peculiar to consanguinity. Their sons and daughters are, immediately after birth, intrusted to the care of a Nobleman, who is frequently none of the most wealthy: and the parents, especially the father, has no desire to see his son till he is an adult and capable of bearing arms; while no notice is taken of the girls, till after marriage. The tutor of the Prince is obliged to take upon him the whole charge of his education: he instructs the youth, during his adolescence, in all the schemes of robbery, which are held in great estimation among these equestrian Knights; he provides him with arms, as soon as he is strong enough to wield them, and in such array he is presented to his father. The grateful pupil rewards his foster-father for the pains he has taken to qualify him in the predatory arts, by giving him the greatest share of the booty he is able to obtain.

'The female children are nourished in the most sparing and wretched manner, that they may acquire a slender and elegant form; because such a stature is considered as an essential requisite to a Circassian princess. They are trained to all ornamental work in the domestic economy of females, especially to embroidery, weaving of fringe, sewing of dresses, as well as the plaiting of straw mats and baskets. The nobleman intrusted with their education is also obliged to procure for his princely foster-daughter a husband of an equal rank, in default of which he is punished with the loss of his head.'

The predatory knights bestow their principal care on raising a breed of horses, which are at once strong and durable, enured

ured to fatigue and hunger, and distinguished by their swiftness. A burned mark on the buttock expresses the peculiar race; and he who should stamp the emblem of a noble descent on a filly of plebeian pedigree would forfeit his life.

The Nagais, or Tartars of the Kuban, a people of Mongolian origin, though dreadfully reduced in number by the vicissitudes of war and severe mutilations, have never been reclaimed from their roaming and predatory life. 'I was informed,' says the author, 'by the late Dr. *Lerch*, who had been an eye-witness to such scenes, that the relations of mutilated criminals stopped the bleeding parts by applying hot milk, or fat, and carried such sufferers to their habitations.'

The Lamur or Ingustrian tribe, among other peculiarities, retain the use of the buckler, and are excellent marksmen. They have, however, repeatedly solicited the protection of Russia; while the Tshetshentzes, who speak the same language, delight in lawless rapine, and have never been reduced to obedience.

The rude stone images placed on the sepulchral hills along the Tashla naturally suggest some antiquarian discussion. Dr. P. is inclined to ascribe those of an antient date to the Hunnians, a Mongolian horde; and perhaps the Oelotes, who, according to a popular tradition among the Kalmuks, migrated to the west of Europe. Those of a more modern aspect are supposed to belong to the Christian æra of the nations of the Caucasus, and to have been erected at the same time with stone crosses.

Tscherhak, the capital of the Kosaks of the Don, though of late much improved and enlarged, is represented as extremely unwholesome, on account of the crowded state of its buildings, and the inundations to which it is exposed. It is the abode of indolence, luxury, and vice.

The importance of Taganrog, as a sea-port, is clearly demonstrated; and, besides the advantages of a fine climate and a soil of uncommon fertility, it enjoys the benefit of pit-coal, exactly similar to that of Scotland, and which readily burns to cinders.

At Mangush, the travellers were furnished with wild horses, not trained to the harness, and with peasants not less *wild*; who were 'revelling with their *priests*, and intoxicated with new wine which had just arrived from the Crimea.' In his progress to Taurida, the author agreeably occupied his time in mineralogical investigations, and took minutes of the striking appearance of the granitic mountains; which are exhibited in the last two vignettes.

Besides

Besides twelve other vignettes, this volume, which is correctly printed on beautiful paper, contains twenty-five plates, most of which are coloured, and designed by Geissler. The maps, which have been delayed till the publication of the second volume, will exhibit, 1. the country of the lower Volga, with part of the Caspian sea, and the extensive steppes situated between the latter and the sea of Azof; 2. the mountains of Caucasus, between the Caspian and Black Sea; and 3. Taurida, with its adjacent plains.

The translator, who had to contend with the obscure and uncouth style of the original, has executed his task with uncommon pains, and will doubtless receive the thanks of the learned and the curious; especially of those who are inclined to the study of physical geography and natural history. The work, in its present state, is not unworthy of its illustrious author; and if it seldom unites amusement with instruction, or liveliness with information, let us recollect that some allowance should be made for the dreary monotony of barren plains, for the limited nature of a supplementary performance, and for the pressure of age and indisposition on the mind of the writer.

The translation of vol. II. has lately been published, but we have not yet seen it. In a future article, we shall in course pay due attention to its contents.

Muir.

ART. II. *Paris as it was and as it is;* or a Sketch of the French Capital, illustrative of the Effects of the Revolution, with respect to Sciences, Literature, Arts, Religion, Education, Manners, and Amusements; comprising also a correct Account of the most remarkable National Establishments and Public Buildings. In a Series of Letters, written by an English Traveller during the Years 1801-2, to a Friend in London. 8vo. 2 Vols. About 500 Pages in each Vol. 1l. 1s. Boards. C. and R. Baldwin.

MANY travellers have told us what *Paris was*, and not a few have recently undertaken to describe that capital *as it is:* but where is the man who will venture to foretell, at a moment apparently so pregnant with events, what Paris *will be?* For this knowlege, we must wait the operations of time; endeavouring, in the mean while, to prepare ourselves for future changes, by reflecting on correct representations of *things as they are.* In such an attempt, much assistance will be derived from the ample details and dispassionate statements of the author of the volumes now before us; and to his reports, therefore, we shall pay a somewhat protracted attention. If by the renewal

of

of the war, those hints and observations which are thrown out for the benefit of the English traveller may be of less immediate value than the author intended, his work will not fail to excite interest by its intrinsic merit in other respects; and though his letters solicit public perusal in a period of extreme enmity and animosity, they were penned and committed to the press (as the author remarks) at a time when the two nations professed no other rivalry than in the arts and sciences; so that they have no relation whatever to the present contest. Every wise man will deem this an advantageous circumstance; since books designed to convey information are always more valuable for not being written under the influence of temporary feelings and agitating prejudices.

As to the recommendations of this traveller to the notice of the reader, we may venture to say that he is amply endowed with qualifications for his present undertaking. He has visited the French metropolis before and since the Revolution, is versed in the history of that country, possesses considerable scientific and literary knowlege, exercises keen discernment, and enlivens his narrative with amusing anecdotes and judicious reflections. It cannot be expected that he should be without political bias, nor that he should have traced the progress of the Revolution and observed the conduct of the several factions in France with a mind in perfect equilibrio: but he evidently has endeavoured to be impartial; and for this purpose he carefully avoids all irritating discussions.

'My invariable aim (he observes) has been to relate, *sine irâ nec studio,* such facts and circumstances as have come to my knowledge, and to render to every one that justice which I should claim for myself. After a revolution which has trenched on so many opposite interests, the reader cannot be surprised, if information, derived from such a variety of sources, should sometimes seem to bear the character of party-spirit. Should this appear *on the face of the record,* I can only say that I have avoided entering into politics, in order that no bias of that sort might lead me to discolour or distort the truths I have had occasion to state; and I have totally rejected those communications which, from their tone of bitterness, personality, and virulence, might be incompatible with the general tenour of an impartial production.'

He thus proceeds to apologize for the present publication, to mention the sources whence he has drawn a considerable part of his materials, and to justify himself respecting his views of the French character:

'Till the joint approbation of some competent judges, who visited the French capital after having perused, in manuscript, several of these letters, had stamped on them a comparative degree of value, no one could think more lightly of them than the author. Urged repeatedly

to produce them to the public, I have yielded with reluctance, and in the fullest confidence that, notwithstanding the recent change of circumstances, a liberal construction will be put on my sentiments and motives. I have taken care that my account of the national establishments in France should be perfectly correct; and, in fact, I have been favoured with the principal information it contains by their respective directors. In regard to the other topics on which I have touched, I have not failed to consult the best authorities, even in matters, which, however trifling in themselves, acquire a relative importance, from being illustrative of some of the many-coloured effects of a revolution, which has humbled the pride of many, deranged the calculations of all, disappointed the hopes of not a few, and deceived those even by whom it had been engendered and conducted.

'Yet whatever pains I have taken to be strictly impartial, it cannot be denied that, in publishing a work of this description at a time when the self-love of most men is mortified, and their resentment awakened, I run no small risk of displeasing all parties, because I attach myself to none, but find them all more or less deserving of censure. Without descending either to flattery or calumny, I speak both well and ill of the French, because I copy nature, and neither draw an imaginary portrait, nor write a systematic narrative. If I have occasionally given vent to my indignation in glancing at the excesses of the revolution, I have not withheld my tribute of applause from those institutions, which, being calculated to benefit mankind by the gratuitous diffusion of knowledge, would reflect honour on any nation.'

In addition to his own observations and oral evidence, he avails himself of written authorities; and, in depicting the state of manners, many sketches from the sprightly and satirical pen of Mercier are introduced. Whether these were originally transcribed, or subsequently added, we are not informed.

The author appears to be a military gentleman, who, by his talents and diplomatic acquaintance, obtained an easy introduction to the first societies in Paris. We find in one place that he was intimate with Mr. Merry (the British Envoy), who had undertaken to forward his letters with the dispatches to Government; and in another that he was well known to Gen. Andreossy, who was afterward the Ambassador to England.

These volumes assume the form of a real correspondence, yet we can scarcely imagine that they were regularly transmitted in their present bulk, according to their dates, to his friend in London. Like genuine letters, however, they are miscellaneous, and obey no regular plan: but we are inclined to think that, when they were presented to the public, they should have been submitted to some arrangement. Those which relate to the places of public amusement in the French capital might have been put together, and perhaps, without disadvantage, might have been curtailed.

Fearful

Fearful of being mistaken for an ideal traveller, the author adds,

'I have here and there mentioned names, time, and place, to prove that, *bonâ fide*, I went to Paris immediately after the ratification of the preliminary treaty. To banish uniformity in my description of that metropolis, I have, as much as possible, varied my subjects. Fashions, sciences, absurdities, anecdotes, education, fetes, useful arts, places of amusement, music, learned and scientific institutions, inventions, public buildings, industry, agriculture, &c. &c. &c. being all jumbled together in my brain, I have thence drawn them, like tickets from a lottery; and it will not, I trust, be deemed presumptuous in me to indulge a hope that, in proportion to the blanks, there will be found no inadequate number of prizes.'

There is indeed so much real information, as well as amusement, in these volumes, that a man must be influenced by very strong prejudices who does not feel himself obliged to the author, and who cannot draw from his lottery many literary prizes. We shall have no difficulty in confirming this favourable judgment.

The writer's eyes were first attracted in his journey from Calais to Paris by the conversion of abbeys and monasteries into hospitals and manufactories, which he regards as a change for the better, and by the ameliorated state of agriculture. 'The improvements (says he) recently made in agriculture are too striking to escape the notice of the most inattentive observer. The open plains and rising grounds of *ci-devant Picardy*, which, from ten to fifteen years ago, I have frequently seen, in this season, mostly lying fallow, and presenting the aspect of one wide, neglected waste, are now all well cultivated, and chiefly laid down in corn; and the corn, in general, seems to have been sown with more than common attention.'

On his arrival in Paris, he found that the price of living and of apartments in hotels has advanced since the Revolution, and that there are not one-tenth part of the number of carriages which were in use there in 1789-90: but the carriages for hire are better, and the streets less dirty and dangerous.

The *Central Museum* at the Louvre first occupies the notice of the traveller among the novelties of Paris; and the free admission to all the national establishments in France produces a reflection, not very pleasing to his feelings, on the pitiful exactions to which a foreigner would be exposed who should casually visit any public object of curiosity in our metropolis.

The following is the writer's account of his breakfast with General Andreossy:

'I am not fond of breakfasting from home; *mais il faut vivre à Rome comme à Rome*. Between ten and eleven o'clock I reached the

Dépôt, which is situated in the *Rue de l'Université*, *Faubourg St. Germain*, at the *ci-devant Hôtel d'Harcourt*, formerly belonging to the duke of that name. Passing through the gate-way, I was proceeding boldly to the principal entrance of the hotel, when a sentinel stopped me short by charging his bayonet. "Citizen," said he fiercely, at the same time pointing to the lodge on the right, "you must speak to the porter." I accordingly obeyed the mandate. "What's your "business, citizen?" inquired the porter gruffly.—"My business, citizen," replied I, "is only to breakfast with the general."—"Be so good, citizen," rejoined he in a milder tone, "as to take the trouble to ascend the grand stair-case, and ring the bell on the first-floor."

'Being introduced into the general's apartments, I there found eight or ten persons of very intelligent aspect, seated at a round table, loaded with all sorts of good things, but, in my mind, better calculated for dinner than breakfast. Among a great variety of delicacies, were beef steakes, or, as they are here termed, *bif-ticks à l'Anglaise*. Oysters too were not forgotten: indeed, they compose an essential part of a French breakfast: and the ladies seem particularly partial to them, I suppose, because they are esteemed strengthening to a delicate constitution.

'Nothing could be more pleasant than this party. Most of the guests were distinguished literati, or military men of no ordinary stamp. One of the latter, a *chef de brigade* of engineers, near whom I considered myself fortunate in being placed, spoke to me in the highest terms of Mr. SPENCER SMITH, Sir Sidney's brother, to whose interference at *Constantinople*, he was indebted for his release from a Turkish prison.

'Notwithstanding the continual clatter of knives and forks, and the occasional gingle of glasses, the conversation, which suffered no interruption, was to me extremely interesting: I never heard any men express opinions more liberal on every subject that was started. It was particularly gratifying to my feelings, as an Englishman, to hear a set of French gentlemen, some of whom had participated in the sort of disgrace attached to the raising of the siege of *St. Jean d'Acre*, generously bestow just encomiums on my brother officer, to whose heroism they owed their failure. Addison, I think, says, somewhere in the Spectator, that national prejudice is a laudable partiality; but, however laudable it may be to indulge such a partiality, it ought not to render us blind to the merit of individuals of a rival nation.'

The author's *valet de place* having been one of the Swiss guards who escaped the massacre of that corps on the 10th of August 1792, the visit to the *Tuileries* produced an affecting scene, for which we must find a place:

'While I was intently remarking the particular impression of a shot which struck the edge of one of the casements of the first floor of the palace, my *valet de place* came up to know at which door I would have the carriage remain in waiting.

'On turning round, I fancied I beheld the man who "drew Priam's curtain in the dead of night." That messenger, I am sure, could

not have presented a visage more pale, more spiritless than my Helvetian. Recollecting that he had served in the Swiss guards, I was the less at a loss to account for his extreme agitation. "In what part of the *chateau* were you, Jean," said I, "when these balls were aimed at the windows?"——"There was my post," replied he, recovering himself, and pointing to one of the centre casements—"Is it true," continued I, "that, by way of feigning a reconciliation, you threw down cartridges by handfuls to the Marseillese below, and called out, *vive la nation?*"——"It is but too true," answered Jean; "we then availed ourselves of the moment when they advanced under the persuasion that they were to become our friends, and opened on them a tremendous fire, by which we covered the place with dead and dying. But we became victims of our own treachery: for our ammunition being, by this *ruse de guerre*, the sooner expended, we presently had no resource left but the bayonet, by which we could not prevent the mob from closing on us."—"And how did you contrive to escape," said I?—"Having thrown away my Swiss uniform," replied he, "in the general confusion, I fortunately possessed myself of the coat of a national volunteer, which he had taken off on account of the hot weather. This garment, bespattered with blood, I instantly put on, as well as his hat with a tri-coloured cockade."—"This disguise saved your life," interrupted I.—"Yes, indeed;" rejoined he. "Having got down to the vestibule, I could not find a passage into the garden; and, to prevent suspicion, I at once mixed with the mob on the place where we are now standing."—"How did you get off at last," said I?—"I was obliged," answered he, "to shout and swear with the *poissardes*, while the heads of many of my comrades were thrown out of the windows."—"The *poissardes*," added I, "set no bounds to their cruelty?"—"No," replied he, "I expected every moment to feel its effects; my disguise alone favoured my ecape: on the dead bodies of my countrymen they practised every species of mutilation." Here Jean drew a picture of a nature too horrid to be committed to paper. My pen could not trace it.——In a word, nothing could exceed the ferocity of the infuriate populace; and the sacking of the palace of the Trojan king presents but a faint image of what passed here on the day which overset the throne of the Bourbons.

'According to a calculation, founded as well on the reports of the police as on the returns of the military corps, it appears that the number of men killed in the attack of the palace of the *Tuileries* on the 10th of August 1792, amounted in the whole to very near six thousand, of whom eight hundred and fifty-two were on the side of the besieged, and three thousand seven hundred and forty on the side of the besiegers.'

Connected with this scene of blood, we shall subjoin an extract relative to the Executions by which the Revolution was disgraced:

'Since I have been in Paris, I have met with a person of great respectability, totally unconnected with politics, who was present at several of those executions: at first he attended them from curiosity, which soon degenerated into habit, and at last became an occupation.

He successively beheld the death of Charlotte Corday, Madame Roland, Louis XVI, Marie Antoinette, Madame Elizabeth, Philippe Egalité, Madam du Barry, Danton, Robespierre, Couthon, St. Just, Henriot, Fouquier-Tinville, *cum multis aliis*, too numerous to mention.

'Among other particulars, this person informed me that Lewis XVI. struggled much, by which the fatal instrument cut through the back of his head, and severed his jaw: the queen was more resigned; on the scaffold, she even apologized to Samson, the executioner in chief, for treading accidentally on his toe. Madame Roland met her fate with the calm heroism of a Roman matron. Charlotte Corday died with a serene and dignified countenance; one of the executioners having seized her head when it fell, and given it several slaps, this base act of cowardice raised a general murmur among the people.

'As to Robespierre, no sooner had he ascended the scaffold, amid the vociferous acclamations of the joyful multitude, than the executioner tore off the dirty bandage in which his wounded head was enveloped, and which partly concealed his pale and ferocious visage. This made the wretch roar like a wild beast. His under jaw then falling from the upper, and streams of blood gushing from the wound, gave him the most ghastly appearance that can be imagined. When the national razor, as the guillotine was called by his partisans, severed Robespierre's head from his body; and the executioner, taking it by the hair, held it up to the view of the spectators, the plaudits lasted for twenty minutes. Couthon, St. Just, and Henriot, his heralds of murder, who were placed in the same cart with himself, next paid the debt of their crimes. They were much disfigured, and the last had lost an eye. Twenty-two persons were guillotined at the same time with Robespierre, all of them his satellites. The next day, seventy members of the *commune*, and, the day following twelve others, shared the fate of their atrocious leader, who, not many hours before, was styled the virtuous and incorruptible patriot.

'You may, probably, imagine that, whatever dispatch might be employed, the execution of seventy persons, would demand a rather considerable portion of time, an hour and a half, or two hours for instance. But, how wide of the mark! Samson, the executioner of Paris, worked the guillotine with such astonishing quickness, that, including the preparatives of the punishment, he has been known to cut off no less than forty-five heads, the one after the other, in the short space of fifteen minutes; consequently, at this expeditious rate of three heads in one minute, it required no more than twenty-three minutes and twenty seconds to decapitate seventy persons.'

The letter containing these melancholy recitals is followed by one descriptive of the Fête in honour of the Peace, which concludes with a laughable anecdote:

'A lusty young Frenchman who, from his head-dress *à la Titus*, I shall distinguish by that name, escorting a lady whom, on account of her beautiful hair, I shall style *Berenice*, stood on one of the hindmost benches. The belle, habited in a tunic *à la Grecque*, with a species of sandals which displayed the elegant form of her leg, was unfortunately not

not of a stature sufficiently commanding to see over the heads of the other spectators. It was to no purpose that the gentleman called out "*à bas les chapeaux!*" When the hats were off, the lady still saw no better. What will not gallantry suggest to a man of fashionable education? Our considerate youth perceived, at no great distance, some persons standing on a plank supported by a couple of casks. Confiding the fair *Berenice* to my care, he vanished: but, almost in an instant, he re-appeared, followed by two men, bearing an empty hogshead, which, it seems, he procured from the tavern at the west entrance of the *Tuileries*. To place the cask near the feet of the lady, pay for it, and fix her on it, was the business of a moment. Here then she was, like a statue on its pedestal, enjoying the double gratification of seeing and being seen. But, for enjoyment to be complete, we must share it with those we love. On examining the space where she stood, the lady saw there was room for two, and accordingly invited the gentleman to place himself beside her. In vain he resisted her entreaties; in vain he feared to incommode her. She commanded; he could do no less than obey. Stepping up on the bench, he thence nimbly sprang to the cask; but, O! fatal catastrophe! while, by the light of the neighbouring clusters of lamps, every one around was admiring the mutual attention of this sympathizing pair, in went the head of the hogshead.

'Our till-then-envied couple fell suddenly up to the middle of the leg in the wine-lees left in the cask, by which they were bespattered up to their very eyes. Nor was this all: being too eager to extricate themselves, they overset the cask, and came to the ground, rolling in it and its offensive contents. It would be no easy matter to picture the ludicrous situation of Citizen *Titus* and Madam *Berenice*. This being the only michief resulting from their fall, a universal burst of laughter seized the surrounding spectators, in which I took so considerable a share, that I could not immediately afford my assistance.'

We shall take no other notice of the Gallery of the Louvre, than to add its dimensions, which are 1365 feet long by 30 in breadth. This very disproportionate length, ~~compared with~~ in relation to its breadth, must be ~~very~~ extremely unpleasing and tiresome to the eye. The collection of master-pieces in the fine arts is compared by this traveller to 'a torch, whose light will not only dispel the remnant of that bad taste which, for a century, has predominated in the arts dependent on design, but also serve to guide the future progress of the rising generation.'

Paris as it was, and *as it is*, will be exemplified in the letter on the *Palais Royal*, now called *Palais du Tribunat*, in which the character of the Duke of Orleans is slightly sketched:

'No place in Paris exhibits such a contrast to its former attractions as this once fashionable rendezvous. The change of its name from *Palais Royal* to *Maison Egalité* conveys not to the imagination a dissimilitude more glaring than is observable between the present frequenters of this favourite promenade, and those who were in the habit of flocking hither before the revolution.

'At that period, the scene was enlivened by the most brilliant and most captivating company in the capital, both in point of exterior and manners. At this day, the medal is exactly reversed. In lieu of well-dressed or well-behaved persons of both sexes, this garden, including its purlieus, presents, morning and evening, nothing but hordes of stock-jobbers, money brokers, gamblers, and adventurers of every description. The females who frequent it, correspond nearly to the character of the men; they are, for the greater part, of the most debauched and abandoned class: for a Laïs of *bon ton* seldom ventures to shew herself among this medley of miscreants.'—

'All writers who have spoken of the inveterate hatred, which existed between the queen and M. d'Orleans, have ascribed it to despised love, whose pangs, as Shakespeare tells us, are not patiently endured. Some insist that the duke, enamoured of the charms of the queen, hazarded a declaration, which her majesty not only received with disdain, but threatened to inform the king of in case of a renewal of his addresses. Others affirm that the queen, at one time, shewed that the duke was not indifferent to her, and that, on a hint being given to him to that effect, he replied: "Every one may be ambitious to please the queen, except myself. Our interests are too opposite for Love ever to unite them." On this foundation is built the origin of the animosity which, in the end, brought both these great personages to the scaffold.

'Whatever may have been the motive which gave rise to it, certain it is that they never omitted any opportunity of persecuting each other. The queen had no difficulty in pourtraying the duke as a man addicted to the most profligate excesses, and in alienating from him the mind of the king: he, on his side, found it as easy, by means of surreptitious publications, to represent her as a woman given to illicit enjoyments; so that, long before the revolution, the character both of the queen and the duke were well known to the public; and their example tended not a little to increase the general dissoluteness of morals. The debaucheries of the one served as a model to all the young rakes of fashion; while the levity of the other was imitated by what were termed the *amiable* women of the capital.'

The description of the buildings in the Palais du Tribunat, and their appropriations, is terminated by the mention of a species of apartment little known in England, viz. 'the *entresol*, which is what we should denominate a low story, immediately above the ground-floor, and directly under the first floor.' This kind of apartments has lately been introduced with effect in the new shops in Piccadilly, in front of York-house, now called *Albany*, and seem peculiarly well calculated for those buildings in which the ground-floor is intended for purposes of trade, and the principal rooms to be let for lodgings; since by this arrangement the tradesman obtains every convenience, without interfering with those parts of the house which are appropriated to the gentry.

Gaming

Gaming is a most fashionable vice in Paris;—and an anecdote is told which may put the traveller on his guard against that pest of society, Gamesters:

'A young Frenchman, a perfect stranger in Paris, arrives there from the country, and, wishing to equip himself in the fashion, hastens to the *Palais du Tribunat*, where he finds wearing apparel of every description on the *ground-floor*: prompted by a keen appetite, he dines at a *restaurateur's* on the *first floor*: after dinner, urged by mere curiosity, perhaps, if not decoyed by some sharper on the look-out for novices, he visits a public gaming-table on the same story. Fortune not smiling on him, he retires; but, at that very moment, he meets, on the landing-place, a captivating damsel, who, like Virgil's Galatea, flies to be pursued; and the inexperienced youth, after ascending another flight of stairs, is, on the *second-floor*, ushered into a brothel. Cloyed or disgusted there, he is again induced to try the humour of the fickle goddess, and repairs once more to the gaming-table, till, having lost all his money, he is under the necessity of descending to the *entresol* to pawn his watch, before he can even procure a lodging in a *garret* above.

'What other city in Europe can boast of such an assemblage of accommodation? Here, under the same roof, a man is, in the space of a few minutes, as perfectly equipped from top to toe, as if he had all the first tradesmen in London at his command; and shortly after, without setting his foot into the street, he is as completely stripped, as if he had fallen into the hands of a gang of robbers.'

It appears that the gentlemen of the light-fingered tribe are very numerous in Paris:

'By the number of advertisements in the *petites affiches* or daily advertiser of Paris, offering a reward for articles lost, no doubt can exist of there being a vast number of pickpockets in this gay capital; and a stranger must naturally draw such an inference from observing where the pockets are placed in men's clothes: in the coat, it is in the inside of the facing, parallel to the breast: in the waistcoat, it is also in the inside, but, low down, so that, when a Frenchman wants to take out his money, he must go through the ceremony of unbuttoning first his surtout, if he wears one in winter, then his coat, and lastly his waistcoat. In this respect, the ladies have the advantage; for, as I have already mentioned, they wear no pockets.'

Among the public buildings, the author's attention was directed to the *Halle au Blé*, which is destined for the reception of corn and flour for the supply of the capital, and is regularly filled and emptied every four or five days. This repository the reader will believe to be very spacious, when he is informed that the annual consumption of bread corn in the French capital has, on an average, been computed at twenty-four millions of bushels; which, if we are rightly informed, is more than double the quantity consumed in the British metropolis, though its population so much surpasses that of Paris.

From

From us the modern Parisians have copied the fashion of late dining: but they have not followed us in sitting long after that repast. We have an account of a dinner (as well as of a breakfast) at the house of General Andreossy, by whom the author was invited to meet Gen. Berthier:

'At seven, dinner was announced, and an excellent one it was, both in quality and quantity. *Presto* was the word, and all the guests seemed habituated to expedition. The difference between the duration of such a repast at this day, and what it was before the revolution, shews how constantly men become the slaves of fashion. Had BONAPARTE resembled Lucullus in being addicted to the pleasures of the festive board, I make no doubt that it would have been the height of *ton* to sit quietly two or three hours after dinner. But the Chief Consul is said to be temperate almost to abstemiousness; he rises from table in less than half an hour; and that mode is now almost universal in Paris, especially among the great men in office. Two elegant courses and a desert were presently dispatched; the whole time employed in eating I know not how many good dishes, and drinking a variety of choice wines, not exceeding thirty-five minutes. At the end of the repast, coffee was presented to the company in an adjoining room, after which the opera of *Tarare* was the attraction of the evening.'

As a military man, the writer describes that useful institution in France, called *Depôt de la Guerre* *, or repository of maps and plans of war. He observes that similar collections are forming in Vienna, and even in Spain and Portugal, and asks what we are doing in England? Not, we may answer, adding very greatly to our geographical riches. This useful branch of science is not encouraged by Government as it ought to be; and our ignorance has been often severely felt in planning our military expeditions: *e. g.*

'I remember to have been told by the late Lord Howe, that when he was captain of the Magnanime at Plymouth, and was sent for express to London, in the year 1757, in order to command the naval part of an expedition to the coast of France, George II, and the whole cabinet council, seemed very much astonished at his requiring the production of a map of that part of the enemy's coast against which the expedition was intended. Neither in the apartment where the council sat, nor in any adjoining one, was any such document; even in the Admiralty-office no other than

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'* In the French navy, commanders of ships and vessels are supplied with useful charts and atlasses of every description, at the expence of the nation. These are delivered into their care previously to the ship leaving port. When a captain is superseded in his command, he transfers them to his successor; and when the ship is put out of commission, they are returned to the proper office. Why does not the British government follow an example so justly deserving of imitation?'

an indifferent map of the coast could be found: as for the adjacent country, it was so little known in England, that, when the British troops landed, their commander was ignorant of the distance of the neighbouring villages.'

The following is stated to be the National Debt of France: but if it be in fact so inconsiderable as it is here represented, it is scarcely intitled to the name:

' *National Debt.*

	Francs.
Consolidated Stock (*Tiers Consolidé*) -	38,750,000
Floating Debt, to be consolidated, about -	23,000,000
Life Annuities -	20,000,000
Ecclesiastical, Military and other Pensions -	19,000,000
	100,750,000

The value of a *franc* is something more than 10*d.* English money: according to which calculation, the National Debt of France is in round numbers no more than - - - £. 4,000,000*

Nothing seems to have afforded this traveller more satisfaction, than the advantages which the *Sciences* have reaped in France from the Revolution. ' The title of *savant* is not more brilliant than formerly; but it is more imposing; it leads to consequence, to superior employments, and, above all, to riches.' At a particular period of the Revolution, France experienced such signal benefits from her scientific men, that the value of the sciences could not fail to be deeply impressed on the public mind. When she was on the very brink of ruin, she was saved by her *savans:*

. ' It was necessary to arm nine hundred thousand men; and what was most difficult, it was necessary to persuade a mistrustful people, ever ready to cry out "treason!" of the possibility of such a prodigy. For this purpose, the old manufactories were comparatively nothing; several of them, situated on the frontiers, were invaded by the enemy. They were revived every where with an activity till then unexampled. *Savans* or men of science were charged to describe and simplify the necessary proceedings. The melting of the church-bells yielded all the necessary metal *. Steel was wanting; none could be obtained from abroad, the art of making it was unknown. The *Savans* were asked to create it; they succeeded, and this part of the public defence thus became independent of foreign countries.

' * The bells produced 27,442,852 pounds of metal. This article, valued at 10 *sous* per pound, represents 15 millions of francs (*circa* £. 625,000 sterling). A part served for the fabrication of copper coin, the remainder furnished pieces of ordnance.'

' The

'The exigencies of the war had rendered more glaring the urgent necessity of having good topographical maps, and the insufficiency of those in use became every day more evident. The geographical engineers, which corps had been suppressed by the Constituent Assembly, were recalled to the armies, and although they could not, in these first moments, give to their labours the necessary extent and detail, they nevertheless paved the way to the great results since obtained in this branch of the art military. Nothing is more easy than to destroy; nothing is so difficult, and, above all, so tedious as to reconstruct.'—

'An officer arrived at the Committee of Public Welfare: he announced that the republican armies were in presence of the enemy; but that the French generals durst not march their soldiers to battle, because the brandies were poisoned, and that the sick in the hospitals, having drunk some, had died. He requested the Committee to cause them to be examined, asked for orders on this subject, and wished to set off again immediately.

'The most skilful chymists were instantly assembled; they were ordered to analyze the brandies, and to indicate, in the course of the day, the poison and the remedy.

'These *savans* laboured without intermisssion, trusting only to themselves for the most minute details. Scarcely was time allowed them to finish their operations, when they were summoned to appear before the Committee of Public Welfare, over which ROBESPIERRE presided.

'They announced that the brandies were not poisoned, and that water only had been added to them, in which was slate in suspension, so that it was sufficient to filter them, in order to deprive them of their hurtful quality.

'ROBESPIERRE, who hoped to discover a treason, asked the Commissioners if they were perfectly sure of what they had just advanced. As a satisfactory answer to the question, one of them took a strainer, poured the liquor through it, and drank it without hesitation. All the others followed his example. "What!" said ROBESPIERRE to him, "do you dare to drink these poisoned brandies?"—"I durst do much more," answered he, "when I put my name to the Report."—

'Powder was the article for which there was the most urgent occasion. The soldiers were on the point of wanting it. The magazines were empty. The administrators of the powder-mills were assembled to know what they could do. They declared that the annual produce amounted to three millions of pounds only, that the basis of it was saltpetre drawn from India, that extraordinary encouragements might raise them to five millions; but that no hopes ought to be entertained of exceeding that quantity. When the members of the Committee of Public Welfare announced to the administrators that they must manufacture seventeen millions of pounds of powder in the space of a few months, the latter remained stupified. "If you succeed in doing this," said they, "you must have a method of making powder of which we are ignorant."

'This, however, was the only mean of saving the country. As the French were almost excluded from the sea, it was impossible to think

think of procuring saltpetre from India. The *savans* offered to extract all from the soil of the Republic. A general requisition called to this labour the whole mass of the people. Short and simple directions, spread with inconceivable activity, made, of a difficult art, a common process. All the abodes of men and animals were explored. Saltpetre was sought for even in the ruins of Lyons; and soda collected from among the ashes of the forests of La Vendée.

'The results of this grand movement would have been useless, had not the Sciences been seconded by new efforts. Native saltpetre is not fit for making powder; it is mixed with salts and earths which render it moist, and diminish its activity. The process employed for purifying it demanded considerable time. The construction of powder-mills alone would have required several months, and before that period, France might have been subjugated. Chymistry invented new methods for refining and drying saltpetre in a few days. As a substitute for mills, pulverized charcoal, sulphur, and saltpetre were mixed, with copper balls, in casks which were turned round by hand. By these means, powder was made in twelve hours; and thus was verified that bold assertion of a member of the Committee of Public Welfare: "Earth impregnated with saltpetre shall be produced," said he, "and, in five days after, your cannon shall be loaded."

To name all the public edifices visited by the author would occupy some space. We shall only observe that he gives the length of *Notre-Dame* at 390 feet, which is 99 feet less than the whole length of Westminster Abbey; the length of the *Pantheon* at 340 feet, which is 160 feet less than the length of St. Paul's; and of the *Pont National*, formerly called *Pont Royal*, 324 feet, which is shorter than Blackfriars bridge by 464 feet. The great difference between the span of these two bridges indicates the different widths of the rivers over which they are thrown: but London enjoys advantages superior to those of Paris, not merely in the magnificence of the Thames compared with the Seine. It is the *reflua unda*, as Milton terms it, or the tide which one city enjoys and not the other, which must ever prevent Paris from becoming the rival of London in point of commerce.

Respecting public virtue, we shall not undertake to decide between the two capitals. This writer, in his letter on the Cyprians of Paris, observes that the number of those whom he denominates Public Women was, twelve years ago, estimated at 30,000; and that, at the present day, the number is computed at only 25,000: but are we hence to infer that the Parisians are improving in virtue? The author thinks that the rage for dress, so prevalent among the Parisian females, has been more destructive of the virtue of the women, than the stratagems of all the Lotharios in existence. The French ladies are represented as more formed for friendship than for love: 'A

French

French woman at thirty makes an excellent friend, and, attaching herself to the man she esteems, thinks no sacrifice too great for the advancement of his interest, or the security of his happiness or reputation.'

While on the subject of the ladies, we must not forget to remark that, though the modern law of France considers marriage as a mere civil contract, such is the influence of antient opinion that the contract formed by the Municipality is not regarded as complete, nor is the marriage consummated, till it has been ratified in the parish church by the priest's benediction.

Numerous as our extracts have been from this work, we have not done justice to its multifarious contents. We must pass altogether its long account of the theatres, including the state of music and of the mimic art; of the literary and philosophical societies, and of the fine arts; of the seminaries of education; of the manufactories of weights and measures, &c. &c. &c. and shall make only one other (and a short) quotation, relative to the present population of France, as augmented by its conquests:

'France has acquired an extent of 1,498 square leagues, and a population of 4,381,266 individuals; namely, Savoy, containing 411,700 inhabitants; the County of Nice, 93,166; Avignon, the *Comtat Venaissin*, and Dutch Flanders, 200,500; Maëstricht and Venloo, 90,000; Belgium, 1,880,000; the left bank of the Rhine, 1,658,500; Geneva and its territory, 40,000; and Mulhausen, 7,200.'

The population of Paris is given at 630,000, not including foreigners. The *Annuaire*, or Almanac for 1803, states it at 672,000. The account here exhibited of the state of Society, in the French capital, corresponds with that which has been given in other similar publications, and clearly proves that it is not calculated for the comfortable residence of an orderly English family.

A large map of Paris was intended to have accompanied these volumes: but the copies for the whole edition, we are informed, have been detained at Calais. Should they ever arrive in England, they will be offered at a reasonable price to the purchasers.

As this work is likely to reach another edition, and to become a stock-book, the errata should be carefully corrected. Some are pointed out in a list, but not all. The author writes *pile* for pier, *tracking path* for towing path, *archoeology* for archaeology, &c. &c. *Plat-band* is rendered broad band: but, as an architectural term, it does not require to be translated.

Moy.

ART. III. *A Series of Plays:* in which it is attempted to delineate the stronger Passions of the Mind, each Passion being the Subject of a Tragedy and a Comedy. By Joanna Baillie. Vol. II. 8vo. 8s. Boards. Cadell and Davies. 1802.

To compose a drama, in which one passion only shall be predominant, is a bold attempt, and savours of the *antient English stage*, rather than of modern practice. Such an intention deserves encouragement for its enterprize and originality; and we are glad to learn that Miss Baillie, whose former volume we noticed when unacquainted with its author's name, has found the public disposed to confer every mark of attention, and bestow every due praise, on her ingenious performances. It may indeed be said that she has executed with much force what she had spiritedly designed; and though we might complain of some redundancies, and occasionally of tediousness, we are on the whole better satisfied with this than we were with the preceding collection.

The first play in the present volume is *the Election, a Comedy;* which exhibits the passion of Hatred, in contrast to the former tragedy of De Montford. We must be forgiven for observing that this drama reminds us very much of Kotzebue's *best manner.* With some pruning, it would read very well; and though we remark a superfluity of detail, there are many scenes which do great credit to the fair writer. We extract the scene which occurs after the envious man has saved his neighbour from drowning, by a sudden impulse of humanity:

'SCENE II. *A room in* Baltimore's *house.* *Enter* Simeon *and* David.

'*Dav.* Now, my Old Simeon, you'll see your master as hearty, after his ducking, as if he were an otter, and could live either in the water or out of it; though we had some trouble to bring him to his senses at first.

'*Sim.* Ay, do let me go to him quickly. It had been a sorrowful day to this grey head if my master had—

'*Dav.* Yes, and if my master had not, as a body may say, put his life in his hand to save him.

'*Sim.* Very true, David, I say nothing against all that: I honour your master for it; thof I must say he has but an ungracious look with him. There is not another gentleman in the neighbourhood, thof I say it myself, that does not stop and say, "How do ye do, Old Simeon?" when he passes me.

'*Dav.* I don't know; I'm sure he used not to be ungracious. All the old folks of the parish used to thrust themselves in his way, as if it had been good for the ague, or an aching in the bones, to say "God bless your honour."

'*Sim.* That must have been before we came amongst you, then. Ha! here comes his Honour.

'*Enter*

'*Enter* Freeman, *dressed in a night gown, with* Truebridge *and* Charles Baltimore. *Mrs.* Baltimore, *at the same time, enters by another door.*

'*Sim.* (*going eagerly to his master, and kissing his hand, which* Freeman *holds out to him.*) God bless and preserve your worthy Honour!

'*Free.* I thank you, Simeon: a good God has preserved me. You have not been much alarmed, I hope?

'*Sim.* No, Sir; I heard of your safety before I heard of your danger; but some how or other it came across my heart, for all that; and I could not but think—I could not—(*pauses and draws the back of his hand across his eyes.*) But the blessings of the aged and helpless have borne you up: the water could have no commission to hurt you.

'*True.* Well said, good Simeon! the blessings of the aged and the helpless are of a very buoyant quality. A cork jacket is nothing to them.

'*Free.* Do my wife and daughter know of it?

'*Sim.* No, please your honour; my mistress is not returned from her visit yet, and my poor young lady is closed up in her room with Madumselle, taking on her book-larning, as I suppose.

'*Free.* I'll go home then, before they know any thing of it. (*to Mrs.* B.) My dear Madam, I return you my warmest acknowledgment. You flattered me, that I should have an opportunity, before I leave the house, of thanking, once more, the brave man who has saved my life.

'*Mrs. B.* He will come to you immediately.

'*Char.* (*to Mrs.* B.) Faith! I went to him myself, as you desired me, and he won't come.

'*Mrs. B.* (*frowning significantly to* Char.) I have just come from him, and he will be here immediately.

'*Char.* You went too, did you? I couldn't—

(*Mrs. B. frowns again, and* Char. *is silent.*)

'*True.* (*to* Free.) You had better sit down till he come.

'*Char.* Yes, do sit in this chair in the recess: for you don't like the light in your eyes, I perceive. (*leading* Free. *kindly to the chair.*)

'*Free.* I thank you. You are very good to me, friend Charles. I think you would have lent a helping hand yourself, if you had been in the way, to have saved a poor neighbour from drowning.

'*Char.* I should have been a Pagan else. (Free. *sits down and they all gather round him.*) Now, my good Sir, it is pleasanter to sit in a dry seat like this, with so many friendly faces round you, than to squash amongst the cold mud and duck-weed, with roaches and eels for your comrades.

'*Free.* Indeed, friend Charles, I sha'n't contradict you.

'(*Enter* Baltimore, *going directly across the stage towards the opposite door, by which* Free. *and the others had entered, without perceiving them in the recess.*)

'*Free.* He thinks I am still in the bed-room, (*goes behind* Balt. *and lays his hand kindly upon his shoulder.*)

'*Balt.*

'*Balt.* Nay, my dear Isabella! let me go by myself! I would rather encounter him alone, than when you are all staring upon me.

'*Free. (still holding him.)* Ha, ha, ha! My brave deliverer! I have caught you.

'*Balt.* (*turning hastily about, and shaking himself loose from his hold.*) Ha! is it you?

'*Free. (stepping back disappointed).* It is me, Sir; and I flattered myself that the overflowings of a grateful heart would not be offensive.

'*Balt.* They are not offensive, Sir; you mistake me. You are too—There is no occasion for all these thanks: I do not deserve them.

'*Sim. (vehemently.)* Ah, but you do, Sir! and all the country round will thank you too. There is not a soul of them all, thof he might not care a brass penny for you before, who will not fill a bumper to your health now, for saving to them his noble and liberal Honour. O, Sir! the blessings of every body will be upon your head now.

'*Balt. (turning away frowningly from* Sim.) So, so!

'*Mrs. B.* Old Simeon says very true: every body will bless you.

'*Balt. (turning away from her.)* This is pleasant, indeed!

'*Char.* I'll be hang'd if every old woman in the parish don't foist you into her next Sunday's prayers, along with the Royal Family.

'*Balt.* (*turning away from* Char.) Must I be beleager'd by every fool? *(goes hastily towards the door.)*

'*Mrs. B. (aside, running after him.)* You will not go away so abruptly?

'*Balt.* (*aside, to her.*) Will there be no end to this damned gratitude? (*about, to* Free.) Sir, I am very happy—I—I hope you will have a good sleep after this accident; and I shall be happy to hear good accounts of you to-morrow morning.

Free. No, Mr. Baltimore, we must not part thus. My gratitude for what you have done is not to be spent in words only: that is not my way. I resign to you, and resign to you most cheerfully, all my interest in the borough of Westown.

'*(Balt. pauses.)*

'*True.* That is nobly said, Mr. Freeman, and I expected it from you.

'*Char. (rubbing his hands, and grinning with delight.)* I thought so!—I thought it would come to this: he has such a liberal way with him in every thing.

'*Balt. (half-aside to* Char.) Wilt thou never give over that vile habit of grinning like a dog? *(going up with a firm proud step to* Free.) No, Sir; we have entered the lists as fair combatants together, and neither of us, I hope, *(significantly)* have taken any unfair advantage of the other. Let the most fortunate gain the day. I will never receive reward for a common office of humanity. That is not my way *(mimicking* Freeman.)

'*Free.* Let me intreat you!

'*Balt.* Mention it no more: I am determined.

'*Free.* It would make me infinitely happy.

'*Balt.* Do me the honour to believe that I speak truth, when I say, I am determined. If you give up the borough, I give it up also.

'*Free.* Then I say no more. I leave with you the thanks of a grateful heart. I should have said, if it had been permitted me, the very grateful affection of an honest heart, that it will never forget what it owes to you but in that place where both affection and animosity are forgotten. (*Exit with emotion, followed by* Charles *and* Simeon.)'

The denouement of this comedy, in which the hostile parties are discovered to be brothers, is very affecting.

Ethwald, the *Tragedy* on the subject of ambition, is extended to two parts; by which means it loses much of its interest The progress of the passion, it may be said, is thus better delineated: but, in our opinion, this apology indicates a radical defect in the plan of these pieces, which renders their execution incompatible with the rules of dramatic writing.—The following scene between Ethwald and the Princess Elburga, after he has murdered the king her father, will shew the author's manner of exhibiting the reciprocal effects of ambition on two of her principal characters: but it recalls to our recollection Shakspeare's dialogue between Richard of Glocester and Anne:

'*Enter* Ethwald.

(Elburga *turns away from him proudly.*)

'*Ethw.* Elburga, turn and look upon a friend.

'*Elb.* (*turning round haughtily, and looking on him with an assumed expression of anger and scornful contempt.*)

Usurping rebel, who hast slain thy master,
Take thou a look that well beseems thy worth,
And hie thee hence, false traitor!

'*Ethw.* Yes, I will hie me hence, and with me lead
A fair and beauteous subject to my will;
That will which may not be gainsaid. For now
High heaven, that hath decreed thy father's fall,
Hath also me appointed king of Mercia,
With right as fair as his: which I'll maintain,
And by the proudest in this lordly realm
Will be obey'd, even by thy lofty self.

'*Elb.* Put shackles on my limbs, and o'er my head
Let your barr'd dungeons low'r; then may'st thou say,
"Walk not abroad," and so it needs must be:
But think'st thou to subdue, bold as thou art,
The lofty spirit of king Oswal's daughter?
Go bind the wild winds in thy hollow shield,
And bid them rage no more: they will obey thee.

'*Ethw.* Yes, proud Elburga, I will shackle thee,
But on the throne of Mercia shalt thou sit,
Not in the dungeon's gloom.
Ay, and, albeit the wild winds do refuse
To be subjected to my royal will,

The

The lofty spirit of king Oswal's daughter
I will subdue. *(taking her hand.)*

' *Elb. (throwing him off from her vehemently.)*
Off with those bloody hands that slew my father!
Thy touch is horrid to me; 'tis a fiend's grasp;
Out from my presence! bloody Thane of Mairneath!

' *Ethw.* Ay, frown on me, Elburga; proudly frown:
I knew thy haughty spirit, and I lov'd it,
Even when I saw thee first in gorgeous state;
When, bearing high thy stately form, thou stoodst
Like a proud queen, and on the gazing crowd,
Somewhat offended with a late neglect,
Darted thy looks of anger and disdain.
High Thanes and Dames shrunk from thine eye, whilst I,
Like one who from the mountain's summit sees,
Beneath him far, the harmless lightning play,
With smiling admiration mark'd thee well,
And own'd a kindred soul. Each angry flash
Of thy dark eye was loveliness to me.
But know, proud maid, my spirit outmasters thine,
And heedeth not the anger nor the power
Of living thing.

' *Elb.* Bold and amazing man!

' *Ethw.* And bold should be the man who weds Elburga.

' *Elb.* Away! it cannot be, it shall not be!
My soul doth rise against thee, bloody chief,
And bids thy power defiance.

' *Ethw.* Then art thou mine in truth, for never yet
Did hostile thing confront me unsubdued.
Defy me and thou'rt conquer'd.

' *Elb.* Thou most audacious chief! it shall not be.

' *Ethw.* It shall, it must be, maiden, I have sworn it;
And here repeat it on that beauteous hand
Which to no power but with my life I'll yield.
(grasping her hand firmly which she struggles to free.)
Frown not, Elburga; 'tis in vain to strive;
My spirit outmasters thine.

' *Elb.* Say'st thou to me thou didst not slay my father?
Say'st thou those hands are guiltless of his death?

' *Ethw.* Think'st thou I'll plead, and say I have not slain
A weak old man, whose inoffensive mind,
And strong desire to quit the warring world
For quiet religious rest, could be, in truth,
No hindrance to my greatness? were this fitting
In Mercia's king, and proud Elburga's lord?

' *Elb. (turning away.)*
Elburga's lord! Thou art presumptuous, prince:
Go hence and brave me not.

' *Ethw.* I will go hence forthwith; and, by my side,
The fair selected partner of my throne,

I'll lead where the assembled chiefs of Mercia
Wait to receive from me their future queen.
' *Elb.* Distract me not!
' *Ethw.* Resistance is distraction.
Who ever yet my fixed purpose cross'd?
Did Ethwald ever yield? Come, queen of Mercia!
This firm grasp shall conduct thee to a throne:
(taking her hand, which she feebly resists.)
Come forth, the frowning, haughty bride of Ethwald.
' *Elb.* Wonderful man!
If hell or fortune fight for thee I know not,
Nothing withstands thy power.
Exeunt Ethw. *leading off* Elb. *in triumph.*'

The reader will observe that some of these lines are deficient in rhythm.

In the next act, we meet with a good simile:

' *Eth.* Ay, so it is. As one who ventures forth
After an earthquake's awful visitation,
The country round in strange unwonted guise
Beholds; here swelling heights and herby knolls,
Where smok'd the cottage and the white flocks browz'd,
Sunk into turbid pools; there rifted rocks,
With all their shaggy woods upon their sides,
In the low bosom of the flowery vale
Resting uncouthly—even so does he,
Who looks abroad after the storms of state,
Strange changes see; unnatural and strange.'

Bertha's madness reminds us, without dissatisfaction, of Shakspeare's Ophelia: but she is detained considerably too long on the stage.—The catastrophe of the first part is singular. Ethwald is wounded by an assassin, and is supposed to be dead: but, in the second part, we find him alive again, "with twenty mortal murders on his head," and transformed to a most inhuman tyrant. We prefer the first part, and wish that the play had ended there.

The *Comedy* on the subject of ambition, intitled ' *the Second Marriage,*' has pleased us more than any of the other plays in this or in the first volume. It is more regular, contains more discrimination of character, and the effect is better accomplished. Still, however, it brings Kotzebue to our remembrance in some places: but those passages might be easily cut off without affecting the plot. The selfish, aspiring character of Seabright, who sacrifices his whole domestic happiness for the prospect of wealth and honours, is admirably contrasted with the mild and benevolent Beaumont. For example:

' SCENE II. *A parlour with a door opening into the garden.* Seabright *and* Beaumont *are seen walking together in the garden.* Bea. *talking to* Sea. *as they enter.*

'*Bea.* (*continuing to talk.*) I must indeed confess, my dear friend, you had every thing that this world can bestow; a moderate fortune, with health to enjoy it; the decent, modest tranquillity, of private life, and the blessings of domestic harmony; I must, indeed, confess you were a happy man. (*pauses and looks at* Sea. *who says nothing.*) Your measure of good things was compleat; it was impossible to add to it; there was no more for you to desire on this side of heaven. (*pauses again.*)

'*Sea.* (*answering very tardily.*) I had, indeed, many of the comforts of life.

'*Bea.* Many of the comforts of life! you had every thing the heart of man can desire; and, pardon me, you could afford to lose part of your felicity, dear as that part might be, and still retain enough to make life worth the cherishing. To watch over your rising family; to mark the hopeful progress of their minds; to foster every good disposition and discourage every bad one found there: this, my friend, is a noble, an invigorating task, most worthy of a man.

'*Sea.* It is certainly the duty of every man to attend to the education of his children: their fortunes in the world depend upon it.

'*Bea.* (*looking displeased at him.*) Poo! their fortunes in that world from which this will appear but like a nest of worms, a hole for grubs and chrysalis's, that world which is our high and native home, depend upon it. (*walking up and down disturbed, and then returning to* Sea. *with a self upbraiding look.*) Forgive me, Seabright! you know I am sometimes thus, but my spark is soon extinguished. I am glad—I ought to be glad to see you so composed. It is a noble conquest you have gain'd over your feelings, and what must it not have cost you! Give me your hand, and be not thus constrained with me: I know the weakness of human nature, and dearly do I sympathize with you.

'*Sea.* You are very kind, my friend; but you have travelled far; you must want refreshment; let me order something.

(*going to the door and calling a* Servant, *to whom he gives orders.*)

'*Bea.* (*aside.*) Well, there is something here I don't understand. But I am wrong, perhaps: Some people can't bear to have the subject of their sorrow touched upon: I'll talk to him of other things. —(*Aloud to* Sea. *as he returns from the door.*) Your old acquaintance, Asby of Gloucestershire, called upon me a day or two before I left home, and enquired kindly after you. He is a very rich man now; he has purchased the great estate of Cariswood, near his native place, and is high sheriff of the county.

'*Sea.* (*becoming suddenly animated.*) What, Asby? my old schoolfellow Asby? that is a great rise, by my soul! The estate of Cariswood, and high sheriff of the county! What interest has pushed him? what connexions has he made? has he speculated with his money? how has he advanced himself?

'*Bea* I can't very well tell you: he has gone on, like many others, turning, and scraping and begging, and managing great people's matters for them, till he has become one of the most considerable men in that part of the country.

'*Sea.* He must be a clever fellow. We used to think him stupid at school, but we have been dev'lishly deceived.

'*Bea.* No, you have not, for he is stupid still. His brother, the poor curate of Crofton, is a clever man.

'*Sea.* (*contemptuously.*) The poor curate of Crofton! One of those clever men, I suppose, who sit with their shoes down o' the heel, by their own study fire, brooding o'er their own hoard of ideas, without ever being able from their parts or their learning to produce one atom's worth of good to themselves or their families. I have known many such: but let me see a man, who from narrow and unfavorable beginnings, shapes out his own way in this changing world to wealth and distinction, and, by my faith! he will be wise enough for me.

'*Bea.* My friend, you become animated: I am happy to see you so much interested in the fortune of others; it is a blessed disposition. I have something also to tell you of your old friend Malton, which I am sure will give you pleasure.

'*Sea.* What, he has got a fortune too, I suppose, and is standing for the county.

'*Bea.* No; something better than that, my friend.

'*Sea.* Ha! Well, some people get on amazingly!

'*Bea.* It is amazing, indeed, for it was altogether hopeless. You remember his only son, the poor little boy that was so lame and so sickly?

'*Sea.* Yes, I do.

'*Bea.* Well, from some application, which I cannot remember at present, the sinews of his leg have recovered their proper tone again, and he is growing up as healthy a comely looking lad as you can see.

'*Sea.* O, that is what you meant—I am glad to hear it, certainly; a cripple in a family is not easily provided for. But pray now, let me understand this matter more perfectly.

'*Bea.* I tell you I have forgot how they treated the leg, but——

'*Sea.* (*impatiently.*) No, no, no! What relations, what connexions had Asby to push him? a man can't get on without some assistance:—his family, I always understood, was low and distress'd.

'*Bea.* He had two or three ways of getting on, which I would not advise any friend of mine to follow him in, and the worst of them all was making what is called a convenient marriage.

'*Sea.* (*affecting to laugh.*) Ha, ha, ha! you are severe, Beaumont: many a respectable man has suffered interest to determine even his choice of a wife. Riches and honours must have their price paid for them.

'*Bea.* Trash and dirt! I would not have a disagreeable vixen to tyrannise over my family for the honours of a peerage.

'*Sea.* Well, well! people think differently upon most subjects.

'*Bea* They do indeed; and it is not every one who thinks so delicately, and has so much reason to do so, upon this subject, as we have, my dear Seabright. Our wives —

'*Sea.* (*interrupting him hastily.*) And he comes in for the county, you say?

'*Bea.*

'*Bea.* No, no. Seabright! you mistake me: high sheriff of the county, I said. How you do interest yourself in the fortunes of this man!

'*Sea.* And what should surprise you in this? By heaven there is nothing so interesting to me as to trace the course of a prosperous man through this varied world! First he is seen like a little stream, wearing its shallow bed through the grass; circling, and winding, and gleaning up its treasures from every twinkling rill as it passes: farther on the brown sand fences its margin, the dark rushes thicken on its side: farther on still, the broad flags shake their green ranks, the willows bend their wide boughs o'er its course: and yonder, at last, the fair river appears, spreading his bright waves to the light!

'*Bea.* (*staring strangely on him, then turning away some paces, and shaking his head ruefully*) Poor man! poor man! his intellects are deranged: he is not in his senses.'

We could with great pleasure make other transcripts from this drama: but it is probable that most of our readers have already examined the whole volume. To those who have not yet seen it, we heartily recommend the perusal of its interesting pages.

Fer.

ART. IV. *Letters on the Cultivation of the Otaheite Cane;* the Manufacture of Sugar and Rum; the saving of Melasses; the Care and Preservation of Stock; with the Attention and Anxiety which *is* due to Negroes. To these Topics are added, a few other Particulars analogous to the Subject of the Letters; and also a Speech on the Slave Trade, the most important Feature in West Indian Cultivation. By Clement Caines, Esq. 8vo. pp. 306. 6s. Boards. Lackington and Co.

THE title of this work has such a pointed reference to the general contents of the volume, that it would be unnecessary to enumerate them more minutely. With respect to the author's inducements to publication, we shall state them in his own words. He says that 'it was with the hope of rendering other West Indian cultivators as prosperous as himself, by laying before them the means of his own prosperity. It was, too, with the much superior hope of relieving the poor slaves from a part of their burdens and sufferings, and of rendering them more healthy, more happy, and more virtuous, than can be expected from their present condition and treatment.' We can assure our readers that the sequel does not belie these generous professions.

The letters commence with the praise of manure, and evince its importance by many stubborn facts. A sagacious planter of the island of Nevis, whose testimony is here quoted, concluded a very prolix letter of instructions to his manager with

these coarse but forcible words: "But I say dung, dung, dung; damme, dung."*—'Attention to this subject alone,' continues the writer, 'constituted the basis of a fortune, which exceeded any that has been acquired in the Leeward Islands for ages: it amounted to £.80,000, or £.100,000 in the funds, and four or five very considerable estates. The person who accumulated this wealth had the lease of an estate contiguous to a town, where large quantities of dung were always to be met with, and were always neglected. He turned scavenger, and covered all his land with the nasty and precious heaps. In a very short time his industry and judgment were abundantly rewarded. From 60 acres of land, he has often made 240 hogsheads of sugar; and from some of his cane pieces, the *scarce* credible quantity of six hogsheads an acre.' The sources whence manure may be most advantageously procured are the careful littering of stables, mill-rounds, &c. the collection of the scattered droppings from the stock, the enlargement of lees-pits, the gathering of all the ashes on the estate, &c.

In letters 4th, 5th, 6th, and 7th, the last and the most humane methods of dunging by staking cattle are sensibly pointed out. The precaution of adjusting the quantity of manure by the varying quality of the soil on the same cane piece may appear frivolous to those who have not reflected on the subject: but the extra trouble is more than compensated by the equal goodness of the crop. 'The sterile spots should be manured highly, and from the rank spots every thing that can increase their luxuriance should be withheld; otherwise, the canes that grow on them will lodge and rot; and the sugar made from them will not only be diminished in quantity, but also become indifferent and bad.'

Though a strenuous advocate for a liberal and judicious use of dung, Mr. C. is decidedly of opinion that not an ounce should be given to land which is in heart, and planted with the Otaheite cane; and that the whole, in this case, should be reserved for the rattoons, which will require some even in the most luxuriant soils.

When treating of holing, the writer passes some merited strictures on those trim cultivators who prefer appearance to utility, and lays down the following important definition. 'The art of holing consists in keeping every row of cane holes on an exact level, in such a manner, that no hole, from one

* These words will bring to the recollection of many of our readers, the late Alderman Beckford's similar exclamation in favour of Rum, in a debate in the House of Commons.

end

end of the line to the other, shall be higher or lower than the next. By this means, the bank, which is always stronger than the partition, will be opposed to the declivity of the land, and resist the washes, to which steep lands have an invariable tendency.'—At the same time that he condemns the practice of indiscriminate lining, as an unnecessary expenditure of time and labour, he carefully keeps up his partitions, and never suffers the holes which lie on a declivity to fill with mould or rubbish. He likewise earnestly recommends bedding the holes, and weeding the piece two or three days previously to planting it. The land should be planted, if possible, immediately after holing.

'In consequence of it, a gang of Negroes will weed and supply, in one day, as much land as would otherwise employ them six. Every subsequent weeding will be equally rapid and easy. Instead of the ground being disfigured with dead hearts and withered blades, the plants will be clean, healthy, and beautiful, equally grateful to the sight, and flattering to the hopes, of their cultivator. How often, and how highly, have I been gratified by this prospect, from beginning to plant a piece of land even before it was finished holing; by following every breadth, as it was opened, with the plants. How delightful was it to watch the birth and observe the progress of vegetation: to remark the first shoots just peeping out of the earth; the next morning to observe others succeeding them, until the whole row has been filled by the straight verdant spires, sprouting along the edge of the bank, without a weed to foul or disfigure their beauties! But where is the planter, who could behold, without emotions of concern and disgust, a piece of young plants, over-run with grass?'

The author enters his protest against the practice of *quailing*, or allowing the plants to remain out of the ground till they are dry, and sometimes rotten. Quailed plants, he admits, resist the influence of a rainy season: but they fail if the weather be dry. Fresh plants, on the contrary, are less liable to be injured by drought, and, during wet weather, may be prevented from decaying in the ground by a light covering of the mould. The most eligible season for putting in the young plants, of a single winter crop, is from February to the end of May: but the precise time must be determined by the nature of the soil and other accidental circumstances. Another important maxim, to which planters would do well to attend, is to take off canes that are nearly ripe, immediately after a hurricane, and grind them without delay: for, if suffered to remain on the ground for any length or time, they infallibly spoil, and yield no produce.

'But it may be asked,' says the writer, 'how are planters on estates with wind-mills to accommodate their crops to the recommended seasons of planting and cutting? The answer is, by grinding

through

through the hurricane months, and taking their chance of the injury that may be sustained by their mills: for 600l. will repair it; and to calculate on a hurricane once in three years, is to suppose the calamity more frequent than experience has shewn it to be. £. 200 *per annum* would then be the value of their insurance; and they will, by the risk, invariably add to their crops, fifty hogsheads annually. To which side, then, does the balance incline? to that of the danger, or the gain, when the gain is fifteen times as great as the risk?'

As the Otaheite cane (to which these observations refer) is very subject to the arrow, various directions are given for checking or diminishing its baneful consequences. It is particularly recommended to manure before the appearance of this rapid and barren vegetation, to strip the canes, to plough up the ground on the bank and near the roots of the plants, and, especially, to cut down the stems.

With regard to the number of plants to be put in a hole, Mr. C. declares in favour of four, for flat-grounds; and three, where the land is shelving. His instructions relative to weeding the plants are short, but pertinent, and much wisdom is couched in this single sentence: 'Weed them, at least some days, often a week, or even a fortnight before an indolent neighbour will tell you, there is any occasion for it.'

In low lands, the most advisable season for rattooning is March, April, or May: but, on mountainous estates, June, July, and August are to be preferred. To prevent the thinness to which the Otaheite rattoon is incident, it behoves the cultivator to plant thicker than he would otherwise do, and constantly to supply whenever he observes fewer than four stumps in a hole. In taking off canes which are intended for rattoons, it is of material consequence to cut off all the stems and shoots, either level with the ground, or to leave only half a joint above it. 'The earlier the manure is given, the better. It ought to be carried out, as the canes are to be brought to the mill, carefully lodged in the bank above the partition, and covered with the adjoining mould, as soon as it is placed there. When you weed, you may bring it close round the stumps, and put some into the middle of the hole.'—The utmost care should likewise be taken of the young shoots; because, if much trampled, they will never grow well.—The most suitable time for taking off the crop cannot be determined with absolute certainty. In general, however, twelve months are a sufficient age for the cane plants, and ten or eleven for the rattoons, in low land situations:—but, should the weather prove favourable for a farther growth, they may be allowed to stand for one, two, or even three months longer: though a rule never

to

to be violated with impunity is to cut canes that are lodged as soon afterward as possible.

Mr. C. next directs our attention to the manufacture of sugar. The most important of his precepts on this part of his subject are, to grind dry, to temper the liquor very early, to inspect and advise the boilers rather than to dictate to them, to encourage copious and frequent scummings, and not to put the sugar into pots till it has been cooled down a little below the temperature of blood-heat.

A saving of melasses equal to 300l. or 400l. a year, on every estate of 150 or 200 hogsheads, may, according to the author, be obtained by paving the platform slopingly into coppers placed at a convenient distance from one another: or, if there be a cellar under the curing-house, the pavement should be laid in it. The same contrivance should be adopted in every store destined for the reception of melasses:

'But there is another mode, by which the saving of melasses may be rendered still more considerable; so considerable, perhaps, that almost the whole of it may be carried to market, without diminishing the quantity of rum made on the estate, unless indeed the distillation of spirit is persevered in, after the scum is used, which is a most unprofitable and wasteful process. Nor should it ever be adopted, if melasses will bring three-fourths of the price of rum, or perhaps even rather less. The means, which I allude to of saving the melasses, is, to boil all the rotten cane juice into a syrup, that may be used in its place for the purpose of distillation. This I never did till about a month ago: when the prodigious quantity of rotten canes, that was left on a piece of land, after I had finished cutting it, attracted my notice. While regretting their loss, the expedient of boiling them into syrup, as a means of diminishing it, occurred to me. From that piece, which is only ten acres, I have already made five puncheons of syrup, thicker than melasses, and have every reason to expect ten more. Nor is it assuming too much to assert, that for every hundred hogsheads of sugar, made throughout the West Indies, twenty puncheons of rotten cane syrup might be procured, and an equal quantity of melasses sold.

'Some planters have been accustomed to make use of their rotten cane juice instead of scum in their distilleries: boiled sweetish, it will answer just as well. But no still-house can hold the immense quantities of juice, that rotten canes will give, where they abound on a piece of land. They must either dry there, and be an absolute waste, or else be turned into syrup, highly to the advantage and increased income of the planter. Which is the most eligible?'

The 18th letter contains much valuable advice for the proper management of West Indian distilleries: but, as the rules are already sufficiently condensed, we must refer to the book.

All the magoss which the estate affords should be carefully put up in conical heaps, as it comes from the mill, and secured

against rain by a covering of thatch. If an immediate supply of dry magoss be wanted, it is better to parcel it out in small cocks, and cover them with voura at night, or on the least appearance of rain.

As the stock forms an important article on all West Indian estates, Mr. C. recommends it to every master to see his cattle fed twice in a day, to inspect their pasturage, and to cause the bundles of cow-meat to be given in small portions, and the Otaheite tops in slices. 'In the inspection of cattle, the calves should be carefully attended to. One by one they should be examined, and the moment you discover in any of them the least appearance of falling off, you should notice it to the stock-keepers. Otherwise they will drink or sell the milk, and your calves will perish. I knew a heavy unreflecting fellow of a planter, a great visitor, and giver of dinners, who regularly lost all his calves at a certain age; and the only observation ever extorted from the dolt, by this uncommon mortality, was, "that about this time they generally died."—We approve Mr. C.'s favourite drench for the belly-ache in horses, since its efficacy is confirmed by experience: but we are not such unrelenting phlebotomists, as to persevere in bleeding 'until the creature is either *dead* or cured.'

From the condition of horned cattle and horses, we turn (for, alas! we can scarcely say *rise*) to that of slaves. In Mr. C.'s humane and benevolent creed, however, a slave is a reproach on the European name, and an evil to his employer. We are little inclined to reconsider a subject which has been so often agitated; and we regard the leading positions stated by this experienced and virtuous planter as so many melancholy and degrading truisms. The most callous proprietor of a West Indian estate, if he have sense enough to consult his own interest, will at least pay some attention to the salutary lessons of prudence and feeling; and many such are recorded in the valuable treatise before us. We can notice only a few:

'The allowance,' says Mr. C., 'which I have experienced, above all others, to contribute to the health and heartiness of the slaves, is good kilndried corn-meal. It is dressed easier and sooner than any other provision they receive. It swells, and the quantity seems to be enlarged, in whatever manner it may be prepared; and yet the sustenance which it affords, is always proportionate to its size. Of this food too the Negroes will consume the whole that is distributed among them: Because it is not in request with the hucksters and retailers, and can neither be bartered for tobacco or rum, nor sold at a dear rate for money.

'I have known many planters, for the sake of saving themselves trouble in the distribution of allowance, give to the Negroes, at once, all the provisions which were to support them for a week. But this

this is the cruelest economy of time and trouble, that can possibly be practised. It exposes every improvident and voracious slave to severe fasts, to hunger and famine during four or five days of every week. For these inconsiderate, gormandizing creatures will devour, or dissipate, whatever is given to them, before half of the time is expired, for which it is destined to be their support. During the remainder of it they are obliged to struggle with all the wretchedness of hunger and want. To balance these dreadful evils, endured by the slaves, what is the gain of the hard-hearted master who inflicts them? He avoids the repetition of a task, that humanity would delight to perform and repeat. He saves a few contemptible minutes in the discharge of a duty, that a good man would be happy to protract. And for what is he guilty of this pernicious saving, this unfeeling desertion of what his station requires of him?—that he may join, or receive, a noisy, drunken party, at a mutton or turtle feast. Like an unworthy son of the church, who hurries over her service, that he may quit her precincts. That he may leave the house of God, and seat himself at the edge of a dinner table; that he may cease to be a minister of heaven, to become the glutton of a sirloin, or the epicure of a haunch of venison.'

The minute attentions to the treatment of the sick also reflect the highest honour on the writer's heart. It is impossible to peruse the concluding part of the 25th letter without shuddering:—let the last paragraph suffice:

'To calculate that one person annually dies on every estate throughout the English settlements, by the yaws, is perhaps, to rate too low the fatal consequences which arise from this disorder. But although you should be guided in your judgment by this average, still you may tell the planters of your acquaintance, that they class with a set of men who every year occasion the deaths of two thousand of their fellow-creatures. For this is about the number of estates in the English West Indies. You may add too, that the poor wretches, who are sacrificed to the carelessness, have the greatest claim on the attention and solicitude, of the planter. That they are his slaves; that he has taken from them the product of their health, strength, and labour; that it is a trifling compensation for these invaluable blessings, to become their physician and nurse, to watch over and prescribe for them in weakeness and sickness. That the planter who fails to do this, is a stranger to humanity, and hardened against retribution.'

The author's perseverance has demonstrated that leprosy, even in a very advanced stage of the disease, may be cured: and he has indicated the remedy.—In the course of his observations, he forcibly alludes to the revolting picture of negroes soliciting disorders of the most loathsome kind, to obtain temporary, or, as it often proves, eternal relief from the exactions of their taskmasters.—His spirited animadversions on the shocking licence of a West Indian Sunday are closed by this exalted avowal:

'By

'By what I have already said, you will infer, that I deem the situation of a planter, a trust of the most serious nature. Not a trust for the making of sugar and rum only, but for promoting the welfare of his fellow-creatures; their improvement in mind as well as in body. Such I do think the nature of the confidence that is reposed in the planter, and of the duty to which he is bound. I think that he is answerable for the health and lives of the slaves, and for every virtuous attainment, of which by his aid they are capable.'

Mr. C.'s ethics are, in fact, at once manly, correct, and delicate. The deep colouring of the first part of the 26th letter might, perhaps, admit of softening, without much violation of truth: yet we would invite every individual, who feels that he is a moral agent, to peruse it with attention, to lay his hand on his heart, and to pronounce how far the principle which is here illustrated applies to his own conduct. Happy will he be whose conscience, on this occasion, does not upbraid him!

In the two concluding letters, (which are rather misplaced) Mr. C. endeavours to confute the received doctrine that continued vegetation exhausts the soil. On this topic, he manifests a degree of indiscriminate scepticism which would require many explanations. His principal argument is deduced from successive rattoonings: yet, by his own confession, a *new* soil is regularly formed from the decayed roots of the preceding crop, which, in their fresh state, present 'a thick and matty bed of spongy fibres,' and the land *rests* six weeks or two months. It is, nevertheless, certain that a rotation of crops is, in most cases, preferable to fallowing; and that much land is allowed to lie idle for years, which might be kept in a state of regular and productive activity.

The additions to these letters consist of a number of plain and salutary directions concerning plantation-book-keeping, the stipulations to be made with managers, the choice of attornies, and the application of certain specific or probable cures that often prove fatal from the ordinary modes of treatment. To these are subjoined *the author's sentiments on the Slave-Trade, as they were delivered in a speech addressed to the General Assembly of the Leeward Islands.* This speech, so replete with animation and feeling, is peculiarly intitled to the notice of the public, as containing the unbiassed and conscientious declaration of an experienced planter, who takes an affecting view of the state of the African slave from the moment of his captivity to his death. Where all is forcible and pathetic, it is difficult to select: but one passage will sufficiently exemplify the tenor of this heart-rending harangue:

'I have

'I have directed, Mr. Speaker, four Africans, purchases lately made by myself, to be brought here to day. The first is a huge skeleton, who lives in my kitchen, and wallows in victuals; but neither plenty nor excess can put an ounce of flesh upon his bones. The second has never raised his head or smiled, since I purchased him. There he is. Melancholy has marked him for her own. The third is a woman;—the sickly victim of obstructions, created during her passage, lest the value of her purchase should be diminished by the course of nature being manifest. These, and experience, which the grave now covers, determine me never again to contribute to this horrid trade. So may the great Father of mankind prosper those, who are dearest to me, so may he bless my children, as I here swear, I will not!

'The fourth, Mr. Speaker, is a boy: his father, who had a numerous offspring, and but little clothes to give them, sold him in exchange for a piece of cloth. Youth, thoughtlessness, the frame of an infant Hercules, render him superior to the evils of slavery. If this shocking trade is still persevered in, it should then be confined to children, who are too young and too inconsiderate to brood on the reverse, which has overtaken them. But no, it must be abolished. Though the father sold him, who knows the pangs which the mother felt at their separation. Children leave behind them miseries and regret, equal to what the grown exile carries with him, and in his bosom. This trade must, Mr. Speaker, be abolished, unless every tender fibre of the human heart is to be explored, that torture may be lodged in it.'

We extract also the concluding paragraphs, to which existing transactions lend an awful colouring:

'Such is the danger, which now, more than ever, menaces the planter, who is surrounded with slaves. The sword of Dionysius was not suspended by a slighter hair, than the mischiefs which await the unthinking West Indian, amidst his crowd of blacks.

'Let him reflect on the horrors which have desolated St. Domingo. Let him recollect, that not three years ago as dark a cloud as what burst on that devoted colony, hung over Jamaica. That if the winds of our climate had blown with their ordinary freshness for twelve hours together, the white men who preserved it, would have been transported out of the reach of recall. Let him recollect, that similar dangers actually surround, and similar destruction perhaps await him, in consequence of the African trade, and then let him refuse to stand up the advocate of its abolition.

'That the consequences of this trade are such as have been described, we must acknowledge, Mr. Speaker, if we connect effects with causes, and trace the calamities which the West India world has endured, and with which *we* are threatened, to their source.

'It was the eager and boundless prosecution of the African trade, which in St. Domingo filled with Negroes every situation, that ought to have been occupied by men complexioned like the planter:—that stationed a conspirator wherever an ally ought to have been found:—that crowded with enemies every avenue, through which succour could arrive

arrive in the time of alarm and danger. It was in St. Domingo, that the standard of revolt was first uplifted; that it waved over the most flourishing colony upon earth, and gave the signal to her mass of blacks to fall upon and butcher the whites. Instantly they set at nought her twenty thousand militia, bid defiance to her regular forces and the shipping in her harbours, ravaged her fields, sacked her towns, and left her inhabitants weltering in their blood.

'Such were the dire effects of the African trade on St. Domingo. And in the Leeward Islands, Mr. Speaker, it is the same trade which menaces us with the same horrors. For it is this trade, with its dangerous facility of procuring slaves, and the treacherous submission of their demeanour, that has multiplied the lurking assassins, till they swarm wherever the planter turns his eyes:—it is this trade, that has excluded from his employment, and driven from his society, his white brethren;—it is this trade which has cut him off from succour and from hope, when destruction is at hand: when death stares him in the face, and indignities worse than death threaten to precede it.

'Hear then, thou thoughtless planter, these indignities which aggravate the pangs of death, and shudder at the horrid trade which engenders them, although thou dost not fear to die. For it is true, that heroism, nay obstinacy, can endure, despise, and provoke, all that savages can inflict on ourselves, when they make a sport of pain. But there are other sufferings, there are wounds which can be inflicted through those we love, and have reared, which pierce our noblest principles, and most cherished sentiments, before they reach ourselves, and such wounds agonize beyond endurance. What hero, nay what savage, could endure to see the massacre of his children, or the dishonour of his wife, to be taunted with, and called on to witness the foulest of stains, and the most afflicting of cruelties, at the instant that he was expiring. But such has been, frequently and recently has been, the fate of the West Indian planter in consequence of the African trade, in consequence of his being encompassed with blacks, whom his African purchases had gathered round him.

'Let him then abandon this dangerous and horrid trade, if he wishes not to be crushed by the calamities that hang over him; if he wishes not to sink into the grave childless and dishonoured; if he wishes to die in peace, and in the arms of his family.'

Annexed to this volume is the prospectus of a work designed to be published by subscription, intitled, *the History of the General Council and General Assembly of the Leeward Islands.* May it experience all the encouragement and success which are due to the sound observation and honourable sentiments of its author.

Muir.

Art.

ART. V. *Conversations on the Divine Government;* shewing that every Thing is from God, and for good, to all. By Theophilus Lindsey, M.A. 8vo. pp. 220. 4s. sewed. Johnson. 1802.

THE amiable and learned author of these Conversations is not unknown to the public, in regard to his religious sentiments, and his deviations from the creed of the established church in which he was originally educated: but, although Mr. Lindsey differs in opinion from many pious and respectable christians, who have directed their inquiries to these sacred subjects, yet, in the grand and essential article of religion,—faith in the existence of a God, and in his providential goodness over all his works,—he is not only a firm and devout believer, but has shewn himself in the present work a well informed and strenuous advocate in its support.—The volume contains six Conversations, in each of which a variety of topics are introduced, bearing relation to the main point under consideration, but which render the discussion rather too desultory to be summed up so concisely as our limits require.

The proposition advanced at the commencement of the first Conversation, 'that nothing is really and ultimately ill in the state of man,' is well calculated, by its consolatory nature, to invite religious persons of every denomination to a perusal of this volume; and from the satisfaction which we have experienced in our attention to the arguments adduced, we most sincerely recommend the treatise to our readers. If they should chance not to coincide with the author in every sentiment, they will discover such a true spirit of piety and sincerity pervading the whole, that they will be amply gratified, and many (we trust) will be edified and improved. In pursuing the proposition, 'That there is nothing really and ultimately ill in the state of man, but every thing ordered for the best for all,' the author remarks the evil tendency of 'established systems of faith,' especially as they affected many sincere friends to truth on the continent; and then he thus proceeds in defence of the christian revelation:

'As the best things have ever been liable to be perverted, we must frankly acknowlege, for no one acquainted with history can deny, that great corruptions have arisen from the gospel, and abuses to the worst purposes have been made of it, and caused many to think ill of and condemn it. A fair inquirer however will confess that it has always been of considerable benefit to mankind, and that it is in itself most friendly to the peace and happiness of society, as was testified by a candid heathen historian of the fourth century, upon seeing the disturbances, to which it innocently gave occasion,

and the murders, and cruelties towards each other, which the christians were guilty of at that early period. And notwithstanding the present indifference, and desertion of many, and the assaults made upon the gospel by its various adversaries all along from the first, (none more fierce and subtile than those of the present day,) we may not be afraid boldly to maintain, that it stands upon a rock, that cannot be shaken; viz. upon the truth of this single fact, of *Jesus*, its author, being a divinely authorized teacher, a prophet of God; which was evinced and confirmed by the miracles wrought by him, to which he appealed; and, principally, by his being raised from the dead in three days, in conformity to his own predictions.'

Hence, after some farther remarks on the Mosaic dispensation, &c. the proper nature and province of miracles are pointed out, and their credibility vindicated. The remarks on 'the course of nature' deserve attention:

'The *course of nature*, of which we hear so much, and cannot hear too much, if properly viewed and considered by us; those most curious and exact laws, both in the natural and moral system, by which the universe is upheld and preserved, we cannot sufficiently extoll and admire. Those who have most minutely scanned and inquired into and best understood them, *Barrow*, *Boyle*, *Maclaurin*, (to name a few only of our own countrymen) have not been able to contain themselves from breaking out into such holy raptures in contemplation of that wisdom and goodness, which formed and preserves the whole of things, as might kindle a flame of devotion in the coldest breast.

'This may be a lesson to us, in our study of nature and its stupendous laws, not to lose sight of the great being, who framed it. For we find some so swallowed up in their disquisitions and researches into the wonderful contrivance with which all the parts of the vast machine are put together, and so doting on their discoveries of some of the secret powers and energies by which it is conducted, as to imagine, that these powers and energies are something, as it were, inherent in matter, distinct from, and independent of its maker. And as all things seem to go on of themselves, (for they *see not him* whose secret agency directs and supports the whole) they are blindly led on to speculate, whether all things did not also begin of themselves without him; and thus fall into the gulph of Atheism, which sees nothing superior to itself in the universe.

'To guard against so fatal a delusion, I beg, my friends, you will excuse my urging it upon you, to hold fast the plain old argument for Deity, obvious to every understanding, and equally decisive to the highest as the lowest; *viz.* that next to the consciousness and conviction which we have of our own existence, there is nothing, of which we can be so absolutely certain, or which is so clearly demonstrable to us, as that there is a God, an intelligent first cause, and benevolent author of all things; because, otherwise the world we live in, with all its furniture and inhabitants, construed with the most consummate art, and abounding, at every view, the more it is sought into, with innumerable marks of wisdom and kind design; connected

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also and mutually dependent throughout all its parts, as far as we can descry, must have come into being of itself, without any original designing mind: which is a supposition, not to be entertained by any one, whose intellectual powers are sound and unimpaired.'

We cannot, however, admit with Mr. Lindsey, that this conclusion would necessarily result, namely, 'that the universe must have come into being of itself.' The more strict and metaphysical inference would be that the world and all around us *never had a beginning.* It is doing no good to the cause of religious truth to argue against chance and the self-creation of matter, if this be assuming a position for the opponent, on which he would hardly venture to take his post. We must give the adversary fair play. *We* maintain the self-existence of a Deity who created all things; *he* maintains the self-existence of inert matter, and of the universe as it is. Here we are fairly at issue, and must fight the battle as dexterously as we can:—but, after all, it is a subject which bids defiance to the logic of man, who is lost and bewildered as soon as he attempts to canvass eternity and infinity. Our natural and religious feelings in this great question must form the basis of our faith and conviction; and revelation must "build them up." If we do not *feel* the truth of the Being of a God, it is much to be doubted whether the best metaphysicians on the subject will establish our belief. Addison appears to have been of our opinion on this point: since he observes that—"the Being of a God is almost the only truth *we are sure of*:" that is to say, the object of mental feeling and perception, distinct from the operations of logic and reason. In effect, the mind performs the logical operation on this occasion, as it were, *instantaneously*; and we arrive at the conclusion too rapidly to mark the process in our minds.

In the 2d Conversation, the author of *the Characteristics* is considered, and shewn to have been more a christian than he is generally allowed; insomuch that Mr. L. supposes that, if he had been known to our Saviour, this divine teacher would have said to him—"Thou art not far from the kingdom of God."—The benevolence of the Deity is next pointed out in various lights, and one great objection is thus answered:

'Nor is it any exception to the goodness of the Creator, that many animals are made to prey and feed upon one another. Ravenous beasts, tigers, wolves, &c. are not numerous, are soon destroyed where the earth is inhabited and cultivated; and, in the mean time, they call forth men's active powers, are of use to prevent other animals from multiplying too fast. Also, in general, they are only hurtful, when provoked by some injury, or stimulated by hunger. How often would the labour of the husbandman be entirely frus-

trated in his expectations from sowing his grain and seeds, if birds of prey did not live upon the maggots and worms, that infest the tender blade and bud? To prevent the like mischievous effects, the wild boar and timid hare are destined to be hunted down and destroyed by other animals. The minutest flies and insects furnish food to the smaller birds, that enliven our atmosphere by their notes and by their dexterity in their flights; and was not the vast multitude of these in some countries to be the nourishment of the feathered race, the astonishing swarms of them would, at times, darken the atmosphere, and render life uncomfortable.

'But by this kind contrivance, and multiplication of living creatures, an infinitely greater number enjoy existence, and are made happy by it, than would otherwise have taken place. And though it be very short, they enjoy their little day of life, without any regret at parting with it, and make room thereby for others to succeed, and be happy in their turn. And with respect to those tamer domestic animals, which mankind kill for their food, they become happier thereby from the extraordinary care taken of their health and nourishment. It is necessary, moreover, to destroy them, as, otherwise, the earth would be overrun and so filled by them, as not to yield sufficient food for mankind. It is a strict duty, however, for which all will be responsible, to put an end to their being in the easiest and shortest way. And, as they have no presentiment of what is to happen to them, the abridging of their lives is no injury, as they suffer less by this premature death, than by dying of disease and old age.'

We do not expect that this mode of reasoning will be satisfactory to every one. It presents a very wide field for debate. We shall not, however, enter the lists on the question of "the origin of evil," but refer the matter to King and his commentator Law. The following considerations are pleasing, though not absolutely conclusive:*

'Some of the acutest pains, to which we are exposed, are evidently the accidental, not the natural effects of our frame. Diseases, in general are an effort of the constitution, to relieve from something, that would be prejudicial to us; for which providence, by the means of human industry and ingenuity, hath furnished us with many effectual remedies, and by the same industry and ingenuity of men more are daily discovered. And epidemical diseases, by alarming men's fears, put them on more minute investigation, in diligently studying their causes, so as to prevent them in future, and more lives are preserved,

'Nor can we complain of a want of benevolence, in there being so many causes at hand continually of the destruction of us, as of other animals. For we and all animals were born to die. This is the condition of the present life. The manner of dying is in itself of little moment.

'It is necessary to make room for others of our fellow creatures after us, to act their parts, whatever be the design of placing us on

* See also Dr. Paley's *Natural Theology*, Rev. for Nov. last, p. 270, &c.

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the stage of this world; that as we have had our day and time of life, and finished our parts, others may succeed and finish their's, And when, as sometimes happens, in vastly greater numbers, the different actors are swept off the stage by earth quakes, by war, pestilence, and the like, the sufferers themselves have the least reason of complaint, as the easiest way of going out of the world is to be called out on the sudden.'

Various other arguments are subjoined, to prove the benevolence of the Deity towards all his creatures, and towards the followers of Jesus Christ in particular, since the hopes of a *future life* are superadded to their present enjoyments.

The 3d Conversation comprizes a discussion of the credit due to the Mosaic history. Here the destruction of the Canaanites is vindicated with much effort; and the conduct of the wisest heathens is adduced as a proof of the necessity of a divine interposition. Many excellent observations succeed, on the nature of man, and on the provision which is made for his progress in wisdom and virtue; notwithstanding the obstacles of warfare, superstition, &c. which appear even in the present day to militate against it. These and similar considerations are farther pursued in the next Conversation; and in the 5th, we have these sentiments on the eternity of future punishments:

'You will bear with me going on, my friends, now I have begun, in suggesting to you, that you have left untouched a main difficulty, which christianity puts in the way of your attempt to vindicate the divine goodness, by its teaching the doctrine of endless punishments to the wicked, although you have prepared the way for removing the difficulty, by your manner of explaining the divine moral government under which we are. For you have well shewn that under this, all events, respecting all of us, are so directed and overruled, that piety and virtue, or obedience to the divine laws, is its own reward, and promotes our happiness, and that vice, or disobedience, is its own punishment, and produces misery. And in agreement with this our moral constitution, we find, that grievous and exquisitely painful as are at times the sufferings both of mind and body to which we are made liable by our violation of the divine commands, these sufferings are nevertheless beneficial to us: we should have been worse characters, and less happy upon the whole, without such checks and reproofs. They tend to soften and subdue our pride and selfishness, which are the source of *well nigh* all our misery and wickedness, and force us to sober reflection, to see and correct our evil tempers and practices.

'And as in our next state after death we continue under the same laws and divine moral government, we cannot but conclude that those most lasting punishments, which both reason and revelation conspire to teach us, will in that future state, await all evil doers, enemies of God and goodness, must in the progress of infinite ages produce a change and amendment in their dispositions and a re-

turn to virtue and goodness; unless their Maker, by a sovereign act of power hardens their hearts and prevents the natural effect of their sufferings.

'But this is such an idea of God, that one would much sooner believe there was no such Being than suppose he could be capable of any thing of the kind, and therefore we may conclude without hesitation, that the sufferings of the future state must have a beneficial effect on the sufferers.

'I would also further submit to your consideration, that as the christian scriptures assure us that all the dead shall be raised to life to be judged according to their works, as they have done good or evil in the present life; and do thereby implicitly give us hope, may we not rather say, give us humble assurance that the gloomy sentence of annihilation will not pass on any of our species, for we cannot entertain the thought that our benevolent Creator would bring back his creatures to life to put them on the rack as it were, and make them suffer for a time, and then consign them to their primitive nothing: We may therefore make this inference, that none of the human race, however multiplied and aggravated their crimes may have been, will be consigned to fruitless unavailing suffering and misery for ever, but in the long course of ages, and by the discipline to which they will be doomed, all will be brought to repentance, and be saved. I must however profess that those severe threatenings of the Gospel of eternal punishments, have long since ceased to make any impression on my mind, being counterbalanced by the contrary declarations so frequently occurring concerning the Almighty; that he loveth all his creatures, and is desirous that they should not perish, (John iii. 16.) but have everlasting life; that he would (1 Tim. ii. 4.) have all men to be saved and come to the knowlege of the truth; to be saved, i. e. made happy, which must imply they will be so in the end: As it would otherwise argue that he has not the power to effect the good he desires, and so must be disappointed, which is not to be supposed of him, who is supremely perfect both in power and goodness.'

The term *everlasting* is explained away in a succeeding passage, and Hartley's opinion is adduced in support of the author's own. We have expressed our ideas on this subject on former occasions, and therefore need make no comments on it in the present instance.—The 6th and last Conversation is occupied with the consideration of the existence of an *evil being*. This part of the author's task is executed with learning, ability, and judgement; and it appears to us that the arguments of Mr. Lindsey are very candid and equally satisfactory. We insert one explanatory remark:

'The Israelites, ever prone to adopt the principles and practices of their heathen neighbours, sojourning among the Chaldeans, famous for science and natural knowlege, would most probably learn of them and adopt the notions of their conquerors; who might point out to them, or they might themselves imagine, that the serpent who

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is represented as acting such a principal part in their own sacred history, was the evil principle of the Chaldeans, and thence they would proceed to ascribe to it all the sin and misery that was in the world.

'It may be presumed also that by their constant intercourse and communication with this learned people they imbibed their whole philosophy concerning demons, and good and evil spirits, as well as the existence of one chief evil spirit: So that at their return from their long captivity in Babylon, they had incorporated these doctrines into their theology, as being those of their own sacred writings, although these writings not only taught them nothing of the kind; but continually condemned them. And although by the time that Christ made his appearance, they were *much come off* from such a heathenish doctrine, yet their language, which had been framed and accommodated to it, would remain in common use, and to that our Saviour and his apostles would conform themselves, though there be no good reason to think that either the one or the other gave credit to the reality of this evil being.

'It being however thus the popular belief, that all sin and evil was from Satan, the devil, or the evil one, the apostles of Christ having to describe how and by what hard trials and temptations their great Master's piety and virtue were exercised and strengthened, to fit him for his arduous and important office of Saviour and Reformer, endowed with extraordinary divine powers to qualify him for it: According to the accounts of Matthew and Luke, who alone mention this singular transaction, it is Satan, the devil, in conformity to the general creed that all evil was from him, whom they describe as the agent in this Trial or Temptation of Christ: Who is represented as employed in endeavouring to corrupt his virtue and integrity, by drawing him from his trust and dependence upon God alone, and prompting him to make use of his miraculous powers to gratify his own vanity and worldly views: Although no evil being whatsoever was concerned in the matter; which we are compelled to conclude from the utter improbability of the literal account, but which may otherwise be satisfactorily accounted for.'

Our Lord's sentiments and those of his apostles are next considered; and it is shewn that they only used *popular language*: an opinion, which we have frequently supported in the course of our labours.

In concluding our account of this work, we shall only farther express our earnest hope that these Conversations may produce the same happy effect on the reader, which they are represented to have had on the party among whom they took place;—'who separated to return to their respective homes, and duties, more fully impressed with their obligation as Christians, to study the word, and works of God, to add practice to knowlege, and to communicate to others that light and truth, which lead to eternal life.'

The composition of this treatise might have been benefited by revision,

ART. VI. *Mr.* Malthus's *Essay on the Principle of Population.*

[*Article concluded from the last Review, p.* 357.]

IN the preceding part of this article, we endeavoured to shew how the author stated and illustrated his doctrine, and what were the proofs which he brought forwards to support it: we are now to follow him in considering it as it relates to various theories and institutions, which have more or less prevailed in the world. He first takes notice of some extraordinary positions which occur in the famous posthumous publication of M. Condorcet, intitled *Esquisse d'un tableau historique des progrès de l'Esprit humain*, on which he comments with great acuteness and force. He happily exposes the weak parts of that philosopher's system, ably unravels the sophisms by which he defended the visionary expectations there thrown out, and manifests that the principle of population destroys the very foundations on which they were built.

Mr. Malthus does not, like some others of Mr. Godwin's adversaries, (whose silence, however, may be more the effect of prudence than of forbearance,) deem him an antagonist unworthy of his notice; nor does he arraign him in vehement and loose declamation, nor oppose to him pompous inanities dragging after them ponderous comments: but he brings his arguments to bear on that gentleman's system with singular effect, and contrives to make it confute itself. Without being startled by its extravagance, he assumes the supposition of Mr. Godwin's state of society being realized, points out the evils which it would generate, and then demonstrates that antidotes would be sought in the very institutions which Mr. G. has endeavoured to vilify.

The author regards emigration as furnishing a very inadequate remedy for redundant population; and he thinks that it more frequently prevails in consequence of a thirst of gain, or of a spirit of enterprize and religious enthusiasm, than with any view to mere subsistence. He expatiates on the numerous inconveniences attending first settlements, and on that paramount one which is occasioned by the absence of habits suited to the situation. In concluding his chapter on this subject, he observes:

'It is evident, that the reason why the resource of emigration has so long continued to be held out as a remedy to redundant population, is, because, from the natural unwillingness of people to desert their native country, and the difficulty of clearing and cultivating fresh soil, it never is, nor can be adequately adopted. If this remedy were indeed really effectual, and had power so far to relieve the disorders of vice and misery in old states, as to place them in the condition of the most prosperous new colonies, we should soon see the phial exhausted, and

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when the disorders returned with increased virulence, every hope from that quarter would be for ever closed.

'It is clear, therefore, that with any view of making room for an unrestricted increase of population, emigration is perfectly inadequate; but as a partial and temporary expedient, and with a view to the more general cultivation of the earth, and the wider spread of civilization, it seems to be both useful and proper; and if it cannot be proved that governments are bound actively to encourage it, it is not only strikingly unjust, but in the highest degree impolitick, in them to prevent it. There are no fears so totally ill-grounded, as the fears of depopulation from emigration. The *vis inertiæ* of people in general, and their attachment to their homes, are qualities so strong, and general, that we may rest assured that they will not emigrate, unless, from political discontents, or extreme poverty, they are in such a state, as will make it as much for the advantage of their country as of themselves that they should go out of it.'

In matters of political economy, Mr. M. thinks, the public should be taught to look beyond first appearances: thus, instead of confining the attention to price, it should be directed to contemplate the relation between commodities and the consumer; whence it may be deduced that abstinence from any given article of food arises from the limited quantity of it, and that any advance in the wages of labour will not enable the poor man to procure it, but will increase its price so as to exceed his new gains. In the case of a scarcity of corn, the object should be to husband it as much as possible, and not to furnish the consumer with money, or credit; which would produce only a momentary benefit to the individual, while it augments the permanent general evil:

'No person (says Mr. M.) I believe, will venture to doubt, that, if we were to give three additional shillings a day to every labouring man in the kingdom, in order that he might have meat for his dinner, the price of meat would rise in the most rapid and unexampled manner. But surely, in a deficiency of corn, which renders it impossible for every man to have his usual share, if we still continue to furnish each person with the means of purchasing the same quantity as before, the effect must be in every respect similar.

'It seems in great measure to have escaped observation, that the price of corn in a scarcity, will depend much more upon the obstinacy with which the same degree of consumption is persevered in, than on the degree of the actual deficiency. A deficieney of one half of a crop, if the people could immediately consent to consume only one half of what they did before, would produce little or no effect on the price of corn. A deficiency of one twelfth, if exactly the same consumption were to continue for ten or eleven months, might raise the price of corn to almost any height. The more is given in parish assistance, the more power is furnished of persevering in the same consumption, and of course the higher will the price rise before the necessary diminution of consumption is effected.'

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Mr. M. is of opinion that 'the very great issue of country bank paper during the years 1800 and 1801 was evidently in its origin rather a consequence than a cause of the high price of provisions; but being once absorbed into the circulation, it must necessarily affect the price of all commodities, and throw very great obstacles in the way of returning cheapness. This is the great mischief of the system.'—He farther observes:

'After the publication, and general circulation of such a work as Dr. Smith's, I confess, that it appears to me strange, that so many men who would yet aspire to be thought political economists, should still think, that it is in the power of the justices of the peace, or even of the omnipotence of parliament, to alter by a *fiat* the whole circumstances of the country; and when the demand for provisions is greater than the supply, by publishing a particular edict, to make the supply at once equal to, or greater, than the demand. Many men who would shrink at the proposal of a maximum, would propose themselves, that the price of labour should be proportioned to the price of provisions, and do not seem to be aware, that the two proposals are very nearly of the same nature, and that both tend directly to famine. It matters not, whether we enable the labourer to purchase the same quantity of provisions which he did before, by fixing their price, or by raising in proportion the price of labour. The only advantage on the side of raising the price of labour, is, that the rise in the price of provisions which necessarily follows it, encourages importation: but putting importation out of the question, which might possibly be prevented by war, or other circumstances, a universal rise of wages in proportion to the price of provisions, aided by adequate parish allowances to those who were thrown out of work, would, by preventing any kind of saving, in the same manner as a maximum, cause the whole crop to be consumed in nine months, which ought to have lasted twelve, and thus produce a famine.'

The poor laws are considered by the author as coming within that class of measures, the ill tendency of which he had before exposed; and the effect of which is to promote population without increasing the means of subsistence, and to create a body of improvident paupers, who are to share with the industrious and thrifty that quantity of food which the country is capable of yielding. He also objects to these laws because they take away a necessary stimulus to exertion, raise the price of provisions while they lower that of labour, generate carelessness and a negligence of the future, remove the checks to idleness and dissipation, constitute a code which is a burthen on the industrious, and excite those harsh and unfeeling dispositions which are so much reprobated in magistrates and parish officers. He likewise remarks that manufactures, set up to employ relieved paupers, intrench on the fair claims of the industrious poor, as they may be the means of throwing them out of work. The common observation that the price of labour

bour ought to be such as to enable the labourer decently to maintain a family, he pronounces to be most erroneous, because it proceeds on the idea that full scope may be allowed to the principle of population.

Allowing Dr. Smith's definition of the wealth of a state to be just, namely, that it is the annual produce of its land and of its labour, Mr. M. says that it hence follows that Dr. S. was in an error when he inferred that every addition to the stock of society is an addition to the funds for the maintenance of labourers; while it is only so when it is convertible into a proportional quantity of provisions; and it will not be so if it has arisen from the produce of labour, instead of the produce of land. A mere increase of the existing price of labour, if the stock of provisions remain the same, will be only nominal, and will not increase the command of the poor over the necessaries of life;—its sole effect will be, to take a number of hands from an healthy to an unwholeseme occupation, from agriculture to manufactures, and to cause luxuries to be imported. It may be alleged that a country, in which the produce of labour annually increases, may import the produce of land from other states: but this the author considers as impracticable in any considerable degree in large territorial communities, while it cannot be carried into effect to any great extent in a country so favourably formed for it as Great Britain. When the funds for the maintenance of labour become stationary, that is, when the stock of the annual produce of land cannot be farther increased, then (he remarks) commercial states reach the natural limit of their population.—We are inclined to think that our able author has rather magnified the difficulty of importing provisions, and overlooked the effect of importing luxuries; for what are luxuries but more costly articles of sustenance and dress, which leave a greater abundance of those of the ordinary kind for the accommodation of the poor? His objections arising from the dependence and the dangers occasioned by the practice of relying on foreign provisions are incapable of being obviated. The proposition in the *Wealth of Nations*, it would seem, is rather to be qualified, than denied *in toto*; and so this author seems to think, when he says, 'an increase of wealth, though generally, is not necessarily and invariably accompanied by an increase of the funds for the maintenance of labour; and consequently, by the power of supporting a greater number of people, or of enabling the former number to live in greater plenty and happiness.'

If the English reader should be distressed by being told that 'in the history of the world, the nations, whose wealth has been derived principally from manufactures and commerce, have

have been perfectly ephemeral beings compared with those, the basis of whose wealth has been agriculture;—since it is in the nature of things, that a state which subsists upon a revenue furnished by other countries, must be infinitely more exposed to all the accidents of time and chance, than one which produces its own;'—he will be relieved by perusing what the author immediately subjoins:

'We are so blinded by the shewiness of commerce and manufactures, as to believe that they are almost the sole cause of the wealth, power, and prosperity of England. But perhaps, they may be more justly considered as the consequences, than the cause of this wealth. According to the definition of the Economists, which considers only the produce of land, England is the richest country in Europe in proportion to her size. Her system of agriculture is beyond comparison better, and consequently her surplus produce is more considerable. France is very greatly superior to England in extent of territory and population; but when the surplus produce, or disposeable revenue of the two nations are compared, the superiority of France almost vanishes. And it is this great surplus produce in England, arising from her agriculture, which enables her to support such a vast body of manufacturers, such formidable fleets and armies, such a crowd of persons engaged in the liberal professions, and a proportion of the society living on money rents, very far beyond what has ever been known in any other country of the world.'

The difference between Dr. Smith and the economists, on the subject of productive labour, Mr. M. considers as a question relating to definitions, namely, which of two is the most just? Dr. S., he argues, does not use them fairly, when he applies to their definition reasonings founded on his own; and while he gives the preference to that of Dr. Smith, he admits that theirs, though practically erroneous, is in the abstract correct. When, says he, we find manufacturing capital, by judicious management, have the effect of rendering manufactures cheaper, so that less of revenue (that is, of surplus produce) will command an equal quantity of them, it is difficult not to consider it as productive. He thinks that it cannot be denied to the economists, that generally the surplus produce of the land is the fund which pays every thing: but their error, he conceives, lies in regarding the owners of the land as the sole holders of this fund, while capitalists share in it with them, they being a sort of mortgagees of the land. The rents do not amount to more than a fifth of the gross produce; and the other four fifths are paid by the cultivator in taxes, for the instruments of agriculture, and for manufactures for the use of himself and his family. In this view of the matter, all taxes may be said to fall on the land; and he is disposed to concede to this celebrated sect, that, in an infant state of things, where no national

debts have been incurred, nor capitals accumulated, a territorial tax would be the most proper and most fair:

'A tax on net rent (he says) has little or no effect in discouraging the improvement of land, as many have supposed. It is only a tithe, or a tax, in proportion to the gross produce, which does this. No man in his senses will be deterred from getting a clear profit of 20l. instead of 10l. because he is always to pay a fourth or fifth of his clear gains; but when he is to pay a tax in proportion to his gross produce, which, in the case of capital laid out in improvements, is scarcely ever accompanied with a proportional increase of his clear gains, it is a very different thing, and must necessarily impede, in a great degree, the progress of cultivation. I am astonished that so obvious and easy a commutation for tithes, as a land tax on improved rents, has not been adopted. Such a tax would be paid by the same persons as before, only in a better form: and the change would not be felt, except in the advantage that would accrue to all the parties concerned, the landlord, the tenant, and the clergyman. Tithes undoubtedly operate as a high bounty on pasture, and a great discouragement to tillage, which in the present peculiar circumstances of the country is a very great disadvantage.'

This admission, on the part of an author so intelligent, and whose own profession appears to be that of a clergyman, is intitled to serious consideration. If the measure be as safe with respect to the church as the author seems to think, it cannot be doubted that its adoption is ardently to be desired.

Mr. M. is apprehensive that, at present, commerce and manufactures predominate too much in this country; for it is, in his judgment, an error to regard them as invariable and uniform incitements to extract the surplus produce of the earth. On the contrary, he supposes, with Dr. Smith, that the navigation act and the colonial trade, as well as all our commercial monopolies, have forced a great portion of the capital of the country from agriculture. Government loans, also, by keeping high the interest of money, prevent its being applied to improve the land; for while this interest is 5 or 6 per cent., capital will not be employed to animate husbandry.

As introductory to what the author advances in favour of the laws which gave premiums for the exportation of corn, he says;

'If things had been left to take their natural course, there is no reason to think that the commercial part of the society would have increased beyond the surplus produce of the cultivators; but the high profits of commerce from monopolies, and other peculiar encouragements, have altered this natural course of things; and the body politick is in an artificial, and in some degree, diseased state, with one of its principal members out of proportion to the rest. Almost all medicine is in itself bad; and one of the great evils of illness is, the necessity of taking it. No person can well be more averse to medicine

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in the animal enconomy, or a system of expedients in political economy, than myself; but in the present state of the country, something of the kind may be necessary to prevent greater evils. It is a matter of very little comparative importance, whether we are fully supplied with broadcloth, linens, and muslins, or even with tea, sugar, and coffee; and no rational politician, therefore, would think of proposing a bounty upon such commodities. But it is certainly a matter of the very highest importance, whether we are fully supplied with food; and if a bounty would produce such a supply, the most liberal political economist might be justified in proposing it; considering food as a commodity distinct from all others, and pre-eminently valuable.'

Dr. Smith maintains that the encouragement given to the industry of towns has drained agriculture of a portion of its capital; and it may be asked whether the corn laws of 1688 and 1700 had not a salutary tendency, as counteracting the above effect; or, if premiums exist which check the produce of corn, is it an evil that there should be others which encourage it? The present author observes that, in years of abundance, the cultivator seldom reserves any great store of its produce for a future period; since he either wants the inclination or the requisite capital, or he will not encounter the risque of its being damaged. There is, he concludes, no sure way of providing for years of scarcity, except that of encouraging exportation in years of plenty. Where agriculture bears the burthen of high rents and taxes, some means must be taken to set it on a level with that of those countries which are subject to little or none. The exportation of this article yields clear gain; and the more of it is sent abroad, the more additional hands must be employed; while the quantity, so transferred, brings a clear profit to the country, as well as to the adventurer. In the case of other manufactures, part of the net profit is consumed in preparing them, and the gain of the exporter is founded on a loss to the country: but facts tell more than a volume of the ablest reasoning in favour of the laws which encouraged by premiums the exportation of corn, when it was below a certain price:.

'During the seventeenth century, and indeed the whole period of our history previous to it, the prices of wheat were subject to great fluctuations, and the average price was very high. For fifty years before the year 1700, the average price of wheat per quarter was 3l. 11d. and before 1650 it was 6l. 8s. 10d. From the time of the completion of the corn laws in 1700 and 1706, the prices became extraordinarily steady; and the average price for forty years previous to the year 1750, sunk so low as 1l. 16s. per quarter. This was the period of our greatest exportations. In the year 1757, the laws were suspended, and in the year 1773, they were totally altered. The exports of corn have since been regularly decreasing, and the imports increasing. The average price of wheat for the forty years ending

ending in 1800, was 2l. 9s. 5d; and for the last five years of this period, 3l. 6s. 6d. During this last term, the balance of the imports of all sorts of grain is estimated at 2,938,357, and the dreadful fluctuations of price which have occurred of late years, we are but too well acquainted with.'

A number of acute remarks on the positions of Dr. Smith, and many forcible observations, occur in the discussion of this subject: but we are reluctantly obliged to omit them.

The author refutes several vulgar notions on the subject of cultivating waste lands; and he observes, after our most experienced writers, that these can only be brought into use in proportion to the surplus manure which is yielded by those that are already in tillage. If we rob the cultivated ground of its due portion, in order to lay it on wastes, we become great losers. The extension of tillage depends much on the situation and circumstances of a country; barren heaths are sometimes seen even in China; while the value of territory, and the singular constitutions of monastic fraternities in Flanders, would convert a sandy Pontine into a fertilized district.

In the last division of his work, Mr. M. proceeds to state what would be the effect on the condition of society, if his doctrine were adopted and put in practice. It follows directly, he observes, from the superior force of the principle of population, and from its relation to the means of subsistence, that in every old society checks must be applied to keep it under, unless reliance be placed on the harsh methods of which nature makes use, viz. diseases, and want in its various degrees. In these days, no one will propose infanticide, nor recommend a system of perpetual warfare; it cannot, therefore, be well disputed that, of all the checks to accomplish this end, the preventive one, or moral restraint, is the most eligible. It is surely better that it should arise from a foresight of the difficulties attending a family, and the fears of dependent poverty, than from the sweeping effects of extreme wretchedness and misery. Parents, by the laws of nature, as well as by all wise positive laws, are under a moral obligation to provide for their offspring; and this is not less the case, because our poor-code proceeds on a contrary and a false principle; a principle equally injurious to those whom it apparently favours, and burdensome to society at large. If marriages are contracted, and children are begotten, beyond the numbers which the territory can subsist, (or, to use the words of the author, if the population presses on the limits of subsistence,) labourers being too numerous, or the market of labour being overstocked, the commodity will sink in value; those who furnish it will be unable to subsist themselves; and misery must come in to reduce

the population to the level of the food. The question then is, how is this misery to be prevented, and how is labour to be kept up to a price which will enable the labourer to command the necessaries and comforts of life? The price of labour, like that of any other commodity, can only be kept high by reducing the number of those who are engaged in it; that is, by checking population: but the question recurs, how is this to be done with the least injury to the virtue and happiness of society? It is answersd, by strengthening the preventive check; by giving every aid to the principle of moral restraint; by inculcating it both by precept and example; and by making public opinion, the laws and institutions, the manners and usages of the country, harmonize with it. The simple and obvious, as well as the only efficacious method of diffusing comfort and plenty through a society, is for every individual to refrain from matrimony till he has the means of providing for children. This, which is an act of prudence, is also an indispensible duty; which, like other moral obligations, requires that the passions should be controuled and guided by reason; and which is founded in utility, while its violation is accompanied by its own punishment. In proportion, says Mr. M., as this rule is observed, will the state of society be advanced.—His scheme of improvement differs from most of those ameliorations which other speculatists hold out; it is more moderate, and it proceeds from different causes:

'The improvement here supposed, if we ever should make approaches towards it, is to be effected in the way in which we have been in the habit of seeing all the greatest improvements effected, by a direct application to the interest and happiness of each individual. It is not required of us to act from motives, to which we are unaccustomed; to pursue a general good, which we may not distinctly comprehend, or the effect of which may be weakened by distance and diffusion. The happiness of the whole is to be the result of the happiness of individuals, and to begin first with them. No co-operation is required. Every step tells. He who performs his duty faithfully will reap the full fruits of it, whatever may be the number of others who fail. This duty is express, and intelligible to the humblest capacity. It is merely that he is not to bring beings into the world for whom he cannot find the means of support. When once this subject is cleared from the obscurity thrown over it by parochial laws and private benevolence, every man must feel the strongest conviction of such an obligation. If he cannot support his children, they must starve; and if he marry in the face of a fair probability that he shall not be able to support his children, he is guilty of all the evils which he thus brings upon himself, his wife, and his offspring. It is clearly his interest, and will tend greatly to promote his happiness, to defer marrying, till, by industry and economy, he is in a capacity to support the children that he may reasonably expect from his

his marriage; and as he cannot in the mean time gratify his passions, without violating an express command of God, and running a great risk of injuring himself, or some of his fellow creatures, considerations of his own interest and happiness will dictate to him the strong obligation to moral restraint.'

Mr. M. is aware that it may be objected to this doctrine, that it has a tendency to increase vice among the lower classes; a consequence which he exceedingly deprecates, and which induces him to admit that it is improper to enforce by compulsory methods this principle of moral restraint, salutary as it is, while by every indirect mode he would encourage and sanction it.

The position that each individual has a right to the means of subsistence; and, if he chuses to marry, that of requiring the society in which he lives to furnish him with labour, and so to recompense him for it that he may be able to provide for his family; is here controverted, and we think unanswerably refuted. It is considered as founded on the notion before demonstrated to be erroneous, that the means of subsistence may be made to keep pace with the uncontrouled progress of population. The author then states the grounds of the law of nature according to which population increases; which was intended as well to people uninhabited districts, as to keep up or slowly to increase the population of old states. He shews that, while the purposes of nature would remain unanswered, we should be losers on the score of enjoyment, if the passions were weaker and more blunt; whereas, allowing them their present strength, we have only to controul them in order to obtain a very considerable sum of happiness, a sum probably greater than we should secure if their indulgence were less restricted. This natural law is not distinguished from others; it holds out rewards in exchange for sacrifices, it offers permanent happiness in lieu of momentary gratification, and reason cannot dispute its obligation, while revelation enforces its observance by the most awful sanctions. It is in vain to argue on it; it is one of the conditions of the feast to which we have been invited; stern necessity commands obedience, and punishes its infringements with the most afflicting visitations.

If states would favour such a limited population as the produce of the territory would support in plenty and comfort,—if each individual would feel convinced that he was not to give existence to beings whom he had no prospect of being able to maintain,—offensive war must cease, because there would be no surplus population; and internal tumult and internal tyranny, which mutually create each other, would terminate, because the incentives to the former would not exist. It should

be the aim of a wise state to preserve the population and the means of subsistence on a level, and to ensure as great an actual population as is consistent with the absence of poverty and dependence.

Agreeing to the propriety of the strong words used by the *Comité de Mendicité* of the Constituent Assembly, when speaking of the English poor laws, that they are "*la plaie politique de l'Angleterre la plus devorante ;*" and sensible, at the same time, that they cannot be all at once abolished, but convinced that it is a measure which the safety of the country imperiously demands; Mr. M. says that it should be commenced with the view of being gradually accomplished :

'To this end, I should propose a regulation to be made declaring, that no child born from any marriage, taking place after the expiration of a year from the date of the law, and no illegitimate child born two years from the same date, should ever be entitled to parish assistance. And to give a more general knowledge of this law, and to enforce it more strongly on the minds of the lower classes of people, the clergyman of each parish should, previously to the solemnization of a marriage, read a short address to the parties, stating the strong obligation on every man to support his own children ; the impropriety, and even immorality, of marrying without a fair prospect of being able to do this; the evils which had resulted to the poor themselves, from the attempt which had been made to assist, by publick institutions, in a duty which ought to be exclusively appropriated to parents ; and the absolute necessity which had at length appeared, of abandoning all such institutions, on account of their producing effects totally opposite to those which were intended.

'This would operate as a fair, distinct, and precise notice, which no man could well mistake ; and, without pressing hard on any particular individuals, would at once throw off the rising generation from that miserable and helpless dependence upon the government and the rich, the moral as well as physical consequences of which are almost incalculable. When the poor are in the habit of constantly looking to these sources, for all the good or evil they enjoy or suffer, their minds must almost necessarily be under a continual state of irritation against the higher classes of society, whenever they feel distressed from the pressure of circumstances.'

He then adds ;

'After the publick notice which I have proposed had been given, and the system of poor laws had ceased with regard to the rising generation, if any man chose to marry, without a prospect of being able to support a family, he should have the most perfect liberty so to do. Though to marry, in this case, is in my opinion clearly an immoral act, yet it is not one, which society can justly take upon itself to prevent or punish ; because the punishment provided for it by the laws of nature, falls directly and most severely upon the individual who commits the act, and, through him, only more remotely and feebly on the society. When nature will govern and punish for us, it is a very miserable ambition, to wish to snatch the rod from her hands, and

and draw upon ourselves the odium of executioner. To the punishment, therefore, of nature he should be left, the punishment of severe want. He has erred in the face of a most clear and precise warning, and can have no just reason to complain of any person but himself, when he feels the consequences of his error. All parish assistance should be most rigidly denied him; and if the hand of private charity be stretched forth in his relief, the interests of humanity imperiously require that it should be administered very sparingly. He should be taught to know that the laws of nature, which are the laws of God, had doomed him and his family to starve for disobeying their repeated admonitions; that he had no claim of right on society for the smallest portion of food, beyond that which his labour would fairly purchase; and that, if he and his family were saved from suffering the utmost extremities of hunger, he would owe it to the pity of some kind benefactor, to whom therefore, he ought to be bound by the strongest ties of gratitude.'

Having urged not only the expediency but the absolute necessity of gradually abolishing the present plans of parochial relief; and of guarding against every thing in our institutions, usages, and manners, which misleads on this subject, and which is inconsistent with a just estimate of the principle of population; the author suggests a general national system of education for the poor. He proposes that part of their instruction should consist of an explanation of their real situation, and of their obligations not to entail misery on society, nor to plunge themselves in distress, by contracting marriages when they have not the means of supporting a family. In recommending this extensive plan of education, he comments on the insufficiency of Sunday schools for the purpose, and refers the friends of popular vandalism to the benefits arising from the scheme which he proposes, as exemplified in the practice of Scotland and Swisserland.

Mr. M. submits to examination a variety of plans which have been offered with a view to the amelioration of the poor. When, like that brought forwards by Mr. Gourlay, they happen to be founded on facts, he inquires whether their success does not depend on their being partial; and whether the benefits would not disappear, if they were universally adopted. He also considers them as they bear on the principle of population, and thus makes it clearly manifest that it is proper to dismiss various proposals which wear an inviting aspect.

Though the author has been called to combat theories which hold out visionary prospects of the future amelioration of the state of man, and to counteract the suggestions of the most powerful passions of our nature, still it is evident that his ideas proceed from no gloomy views nor morose disposition, but that he is actuated by the purest philanthropy and the most genuine benevolence. In proof of this statement, we

might appeal to the whole tenour of his meritorious and important researches: but, for this purpose, we shall only adduce the admirable paragraph which closes them:

'On the whole, though our future prospects respecting the emigration of the evils arising from the principle of population, may not be so bright as we could wish, yet they are far from being entirely disheartening, and by no means preclude that gradual and progressive improvement in human society, which, before the late wild speculations on the subject, was the object of rational expectation. To the laws of property and marriage, and to the apparently narrow principle of self-love, which prompts each individual to exert himself in bettering his condition, we are indebted for all the noblest exertions of human genius, for every thing that distinguishes the civilized from the savage state. A strict inquiry into the principle of population leads us strongly to the conclusion, that we shall never be able to throw down the ladder by which we have risen to this eminence; but it by no means proves that we may not rise higher by the same means. The structure of society, in its great features, will probably always remain unchanged. We have every reason to believe, that it will always consist of a class of proprietors, and a class of labourers; but the condition of each, and the proportion which they bear to each other, may be so altered as greatly to improve the harmony and beauty of the whole. It would, indeed, be a melancholy reflection, that, while the views of physical science are daily enlarging, so as scarcely to be bounded by the most distant horizon, the science of moral and political philosophy should be confined within such narrow limits, or at best be so feeble in its influence, as to be unable to counteract the increasing obstacles to human happiness arising from the progress of population. But however formidable these obstacles may have appeared in some parts of this work, it is hoped that the general result of the inquiry is such, as not to make us give up the cause of the improvement of human society in despair. The partial good which seems to be attainable, is worthy of all our exertions; is sufficient to direct our efforts and animate our prospects. And although we cannot expect that the virtue and happiness of mankind will keep pace with the brilliant career of physical discovery, yet if we are not wanting to ourselves, we may confidently indulge the hope, that, to no unimportant extent, they will be influenced by its progress, and will partake in its success.'

From the elaborate view which we have taken of this performance it will appear how highly we estimate its value. In the pursuit of a not less intricate than important branch of knowlege, the author has earned honourable distinction; and wherever, in future, any positions in political economy are discussed, his name will be associated with those of Montesquieu and Turgot, of Hume and Smith. If he has taken a less wide range and if he elucidates fewer questions than the last mentioned author, he claims the merit of being the first to place on a proper basis, to ascertain the force, and to set forth the vast influence of one of the

the most essential principles which affect the well being of society; a principle which, elucidated as it has been by him, throws broad day-light on various abstract theories, and on sundry grave institutions; a principle which he has made the ground-work of speculations that deeply interest the whole human race, and which hold out to posterity the prospect of better days. If this volume inculcates lessons little grateful to the ardour of youth,—if it enjoins a controul of difficult acquisition over our passions and propensities,—if it requires that the choicest cup of human enjoyment should not be tasted till a late period,—if it demands that what, according to the historian, formed part of the manners of some barbarous nations should prevail among those that are enlightened, namely *sera venus, inexhaustaque pubertas*,—if it constrains us to bend our necks under this galling yoke, let us not forget that it has been borne before by rude tribes; that religion, that intellectual pursuits, the regular toils of honest industry, innocent amusements, the discipline of the thoughts, and discreet conduct, will greatly lighten it, and in time so reduce its pressure as to render it hardly perceptible. Let it also be recollected that this probation ensures an ample share of enjoyment to the individual; while, in proportion as it is generally practised, it will effect a state of society free from the visitations of infections and disease, of famine, of wars, of tyranny, or of anarchy; a state in which the blessings of comfort, abundance, health, freedom, and good order, will be shared by all ranks. The difficulty with which any law, that militates against our strongest natural inclinations, becomes established, must render this happy æra a distant one; while the infirmities inseparable from all, and so prevalent in some, will ever prevent its being completely realized: yet any gradual progress towards it will amply reward the utmost exertions that we can command. If persons imagine that a state of society, in any degree resembling that which has been here sketched, be the price of aught else than of a strict and severe discipline, they have little studied the constitution under which we live; or, if they think that the happiness of early marriages is not purchased at too high a price, when that price is a greater mortality, arising out of want, out of poor and scanty sustenance, out of wars, epidemics, and plagues, and out of the rest of misery's long train; such may protest against the doctrine of the author, or may ridicule his reasonings: but, in the eyes of the judicious and the intelligent, his system will appear in harmony with the other laws of nature, and his conclusions will be marked by each badge of truth.

When, from the matter of this work, we direct our attention to its execution, we must qualify our commendation. It cannot escape the reader that Mr. Malthus is a scholar, conversant with the fine models of antiquity, capable of appreciating their excellencies, and of relishing their beauties: but if, with the Stagirite, he be an indefatigable searcher after truth, with him also he seems to disdain the graces of style, and the charms of composition. If he often reminds us of the same philosopher's forcible combinations and apposite terms, it cannot be denied that numerous exceptions occur in his pages; while it is clear that, on the score of brevity and method, he must have had in view a far less perfect model, if he had *any* in contemplation. The criticisms of this kind, to which the immortal labours of Dr. Smith are liable, apply in like manner to the valuable production which we now dismiss; and which, we would gladly hope, will receive from the public a degree of attention corresponding with its very substantial merits.

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ART. VII. Mr. Stephens's *History of the Wars which arose out of the French Revolution.*

[*Article concluded from the Review for November, p.* 285*.]

WE have already dwelt at some length on the character and general merits of this publication; and we have now to consider the second volume, which opens with an account of the treaties that gave a new kind of distinction to the rising republic. The reader is then presented with a narrative of the struggles in la Vendée; which, though too brief to be completely satisfactory, is very clear and highly interesting; and which exhibits one of those opportunities that occurred to the coalesced powers and the expatriated nobles, but which like the rest offered itself in vain. It also sketches the campaign of Italy in 1796, rendered memorable by the rapid success which attended it; and still more by the subsequent exploits and extraordinary fortune of the person who conducted it. As the author is not always rigid in excluding digressive matter, we could have wished that he had bestowed a few pages on the business of the 4th Vendemiaire, and on its connection with Bonaparte's nomination to the command of the army of Italy. Mr. S. gives a distinct account of the masterly retreat of Moreau, but takes no notice of the methods by which the

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* The price of this work should have been stated at 3l. 13s. 6d. instead of three guineas.

Archduke

Archduke contrived to engage Jourdan, to defeat him, and to drive him beyond the Rhine, though within the reach of assistance from the former General. If such an oversight of this able commander be lost in the glories with which the matchless retrograde march through Franconia crowned him, yet it ought not to pass unnoticed by the historian of the wars of the French Revolution.

The importance of the Vendéan contest, known too late to the coalesced powers, induces us to make some extracts which relate to its origin and progress:

'The Vendéan war, which commenced in Poitou, and at one time extended to several of the neighbouring provinces, has been traced to a variety of causes; but the prejudices of the provincial nobility, the pertinacity of the refractory priesthood, and above all the ignorance and superstition of the unhappy peasantry, may fairly be considered as the chief. All the materials were collected from the very beginning of the revolution: it was not, however, until the enaction of the impolitick decrees relative to the clergy, and the arrest, imprisonment, and trial of the king, that they blazed into a flame.

'As the Catholick priests were the most zealous promoters and partizans of the insurrection, so a retainer of the church was the first chief of the Vendéans. Having put himself at the head of the malecontents of Lower Poitou, Catineau seized upon Beaupreau on the 10th of May 1793, and immediately displayed the standard of revolt from the steeple of that edifice where he had so lately officiated in the humble capacity of sacristan. But the fortune of war was not to be entrusted to hands consecrated to the chalice; he was therefore placed under the superintendance of Duhoux, D'Hauterive, and D'Elbée, who laboured to give a systematick direction to the efforts of an undisciplined multitude; and no sooner had the army of the royalists been organised, than he voluntarily resigned the command to the marquis de Bonchamp, a young nobleman of Angers, who had been a captain in the regiment of Aquitaine.

'Their success was at first astonishing; for neither able Generals nor experienced soldiers could be spared to quell what was considered merely as a temporary commotion. At length a few successful skirmishes, which produced the same effect on raw levies as so many brilliant victories, contributed to multiply the numbers, magnify the exploits, and increase the resources, of the disaffected. Some of the regiments sent against them by the convention began to be infected by their principles; the national guards indeed resisted the seduction, but many of the troops of the line deserted to them, and the foreigners in the French service went over in large bodies; the legion of Rosental in particular repaired in crowds to the white standard, while the greater part of the Germanick legion, especially the cavalry, withdrew in a body within their limits. A corps of infantry of this description assumed the appellation of "avengers of the crown;" and as they hoped not for mercy, they fought with an uncommon degree of bitterness, neither giving nor receiving quarter.'

'The same end was sought by all: the exclusive establishment of the Catholick religion, and the plenary restoration of royalty and nobility: the leaders differed however about the means, and many of them, actuated by personal ambition, aspired to the supreme command, to the entire exclusion of their colleagues. Talmont and d'Autichamp imagined that their birth entitled them to superiority; Charette piqued himself upon his military talents and the number of his followers; but D'Elbée, who united the pride of family with acknowledged abilities, was elected generalissimo. In consequence of this difference among the chiefs, two distinct bodies of troops were now formed: the Catholick and Royal army of Anjou and Upper Poitou, led by D'Elbée; and the army of Jesus, or Lower Poitou, under the direction of Charette. A consummate General, the former of these always fought in a manner conformable to the nature of the country and the genius of the people; he was gifted with a ready eloquence, and not unfrequently recurred to the pious fraud of inspiration to obtain the confidence of his soldiers: the latter was brave and full of stratagems; but he was cruel, and, partly from his excessive ambition, and partly from his hatred to the commander in chief, sacrificed the common cause.'—

'In the course of a few months, the insurrection in La Vendée began to assume the shape and consistency of a formidable rebellion. Ten general actions, and more than sixty skirmishes; the death of one hundred thousand royalists; even the plunder, burning, and devastation of the country; did not enable the republicans to quell a sedition originating in the prejudices of a superstitious peasantry.

'The national guards, regularly armed and accoutred, had at the very beginning given way to the fanaticism of men wielding the instruments of husbandry; the troops of the line were content to maintain a doubtful conflict with a desperate multitude, sometimes victors and sometimes vanquished; the fresh supplies of troops brought post from Paris and the adjoining departments, had either joined the royalists or yielded to the superiority of their numbers; many thousand republicans had already perished in this terrible conflict; and the war with the Vendéans alone already appeared more terrible and even more destructive than that against all the combined kings.'

It may not be unacceptable to our readers, to peruse the author's reflections on a memorable event in the history of the revolution:

'Thus, after three years' duration, closed the memorable career of the Convention, to paint the character of which is reserved for the pencil of some future Tacitus. Never did any popular body unite within itself so many contrarieties; vice and virtue, heroism and cowardice, patriotism and perfidy, were by turns triumphant. Its deputies, entirely selected from among the philosophers and plebeians, after proclaiming the destruction of a monarchy consecrated by the lapse of ages, and signing the death-warrant of Louis XVI. the successor of more than a hundred kings, basely crouched under the triumviral yoke, and suffered the most virtuous of their colleagues

to

to be exiled, proscribed, and massacred, by Couthon, Marat and Robespierre.

'Betrayed by its own Generals, overwhelmed by foreign armies, destitute of money, and devoured by a civil war, it proclaimed a commonwealth, dissolved the coalition of kings, crossed the Waal and the Rhine, scaled the Pyrenées and the Appenines, and made prostrate Europe tremble at its energy. Not content with repelling the aggressions of the powers armed against it, their own territories were menaced, invaded, and conquered; and a many-headed dictatorship, consisting of some hundreds of legislators, who trembled by turns at the machinations of their own committees and the insurrections of the fickle Parisians, found means to erect the emblem with which republican Rome enfranchised her bondmen in the heart of Flanders, Spain, and Germany enslaved, and appeared for a while not only to have changed their own destiny but influenced that of mankind.

'On the dissolution of the Convention, and annihilation of its committees, the executive power was confided to a Directory consisting of five members, who were entrusted with the sole management of military affairs, the appointment to a variety of civil offices, and the conduct of all foreign transactions. To support the dignity of their office, they were provided with ample revenues, surrounded by guards, clothed in magnificent apparel, and lodged in the palace of the Luxemburg.

'Rewbel, a native of Colmar, formerly an advocate of some note in the sovereign court of Alsace and a deputy to the states-general, constituted one of this body; he was indebted for his nomination partly to his republican principles, and partly to the affected moderation of Syeyes. Barras, a man of family, and more celebrated for his personal courage than his morals, was another member. Like his colleague, he had voted for the death of the king; and this circumstance, together with the services rendered to the Convention during the insurrection of the sections of Paris, elevated him to his present rank. Revelliere-Lepaux was the third. He had been by turns a professor of botany and a member of the late legislature; but his original rank in life was far more humble, for he rose from the station of a journeyman apothecary, to participate in the honours of the Gallick purple. Letourneur and Carnot were both bred to the profession of arms, and served as engineers: the first however had only distinguished himself by regulating the position of a battery, or constructing an entrenched camp; while the second presided over the evolutions of armies, and by the boldness and wisdom of his plans seemed to chain victory to the banners of the republick.

'Such were the men designed by fortune to preside over and regulate the fate of France: but, notwithstanding the hopes entertained of their vigour and talents, it soon became evident that they were not destined to be the harbingers of publick prosperity; for not only did the value of paper-money experience a sudden and alarming degree of depreciation in the early part of their administration, but the armies, hitherto victorious under the direction of the

committees, sustained at first but a doubtful reputation during their control.'

In his account of the siege of Toulon, the author announced for the first time to his readers the personage who, at the present moment, excites such powerful sensations throughout the united kingdom; and he thus introduces him again to them, in the commencement of his narrative of the campaign of Italy:

'The Directory, on the other hand, instead of selecting one of its victorious chiefs, placed Napoleone Bonaparte, a man untried and almost unknown, at the head of the army of Italy. Born in Corsica, and educated in France, this aspiring youth already exhibited the promise of great talents; but he had acquired little practical knowledge, and was chiefly indebted to the patronage of Barras, and his own zeal during the recent disputes with the insurgent sections of Paris, for being elevated to so high a station before he had attained the twenty-sixth year of his age. However, if the new General possessed less experience than his opponents, it was hoped that on the other hand he would discover a greater degree of enthusiasm; and there were some who even then imagined, that the burning ardour of a juvenile mind, avaricious of glory, and prepared for extraordinary enterprises, was most congenial to the impetuosity of French troops, and best calculated to fill up the grand and masterly outline of a campaign sketched by the hand of Carnot. The war, no longer confined to the attack and defence of posts, was now destined to exhibit a scientifick appearance; the course of the rivers, the height and direction of the mountains, the extent of the forests, the nature of the government, and the inclination of the inhabitants, were all consulted; every movement was studied, combined, and generalised; and the contest no longer depending on the fate of a single action, became one continued series of combats, or rather of pitched battles.

'Having arrived at the head-quarters of his army, early in the spring, Bonaparte prepared to take the field, the moment that the disappearance of the snow permitted the march of his troops. In the mean time he strove to acquire the love of the soldiery, with whom he lived in habits of familiarity, often marching on foot at their head, exposing himself to the same hardships, redressing their grievances, and listening with attention to the complaints of the lowest centinel. His popular manners soon acquired for him the affection of his army, and it now only remained to exhibit those talents, calculated to attain and preserve their confidence.'

We have already expressed our regret at the concealment of the steps by which this command was acquired; since they at once shew the nature of the man, and that of the government which he was an instrument in establishing: which he afterward destroyed, and which (like the one that he himself erected at a later period) began in violence, not in freedom,

and

and like it was founded not on popular rights, but on an invasion of them.

The IId Book embraces the transactions of the years 1797 and 1798, the most memorable of which were the progress made by Bonaparte in the hereditary states of the House of Austria, which led to the peace of Campo Formio; the favourable auspices under which the republicans commanded by Moreau and Hoche commenced the campaign in Germany; the naval victories of St. Vincent's and Camperdown; the diplomatic proceedings at Rastadt; the Egyptian expedition; the reduction of Rome; the conquest of Switzerland; the battle of the Nile; the hostile acts of the king of Naples; and the deposition of the king of Sardinia.

Though Bonaparte had made no scruple of assisting the success of his arms by playing off all the revolutionary artillery, by filling Italy with incendiary proclamations, by favouring democratical publications, and by erecting popular societies wherever he went, yet we find the features of Jacobinism much softened down in his correspondence with the Roman Pontiff, previously to the peace of Tolentino. The best judges, we believe, regard the situation of this General immediately before the preliminaries of Leoben, in the same light in which it is here exhibited:

'Notwithstanding Bonaparte had beaten the Austrians in six different engagements, and destroyed one half of their army, during a campaign that had lasted only twenty-one days, his situation was critical and alarming. The natives of the mountainous districts were attached by habit to the dominion of the house of Austria; and the offer of liberty, which exhibited so many charms to the fascinated inhabitants of the valleys, possessed but few blandishments for a people whose patriarchal manners were as yet undebased by tyranny, while they were still protected by their poverty from the miseries of fiscal oppression. The numerous defiles of those dreary regions; the marked enmity of the peasantry; the difficulty of obtaining supplies; the danger of being surrounded, like Moreau, or nearly cut off, like Jourdan; all these considerations operated powerfully on the mind of the conqueror, and he found it necessary for his own glory, and even for the preservation of his army, to affect the language of moderation The French general accordingly addressed a letter to his rival, in which, after lamenting the miseries of a war which had already desolated Europe during six years, he enquired whether he was desirous to merit the title of "the benefactor of mankind, and the saviour of Germany?"

The French General, however, imagining that his proposal might be rejected, continued his progress:

'Having arrived within thirty-five leagues of Vienna, he threatened to cross the northern range, and plant the three-coloured standard in the

the capital of the emperour. Luckily for him, these menaces were productive of considerable effect on the populace, and even on many of the wealthy inhabitants of the metropolis; who, after beholding a king and a pope overcome in succession, began to reflect that even the Imperial purple might not be exempt from the same fate that had humbled the crown of Sardinia and the tiara of Rome. The emperour, listening at length to the voice of his people, resolved to treat about the conditions of peace; and Bonaparte, who had now learned that the senate of Venice was encouraging an insurrection among the Italians in his rear, that the inhabitants of the Tyrole had risen in a mass, that General Loudohn had retaken Botsen and Brixen, and that Moreau and Hoche had not as yet passed the Rhine on purpose to march along the eastern extremity of Bavaria to his assistance, readily complied with the invitation. Lieutenant-General the Count de Bellegarde, and Major General Morveldt, the Imperial plenipotentiaries, accordingly repaired to his head-quarters at Leoben, and after a short interview presented a note in the name of Francis II., to which Bonaparte returned a suitable answer. A suspension of arms for nine days immediately took place, and within forty-eight hours after the expiration of that term a pacification was agreed to, and signed at the castle of Eckenwald in Styria.'

The author's reflections on the Egyptian expedition are very interesting and sensible, but too long to be inserted here. Of all the events recorded in modern history, not one perhaps has proved so important in its consequences as the battle of the Nile: since it caused the renewal of the war which, in its commencement, and during much of its course, was attended with disasters that paved the way for the present usurpation, which wears an aspect so threatening to the tranquillity of the world.

If by drawing a veil, in the IIId Book, over some of the transactions at Naples, and by concealing the degree in which a British hero was implicated in them, the author has shewn himself to be patriotic, we fear that he cannot be vindicated from the charge of having deviated from the strict duty of an historian.

The advocates of the consulate have laid the massacre of the deputies at Rastadt to the charge of the Directory: but Mr. Stephens does not seem to admit the accusation, for he evidently insinuates that the conduct of the head of the empire does not well accord with the professions which he made to investigate the affair in the fullest manner.

The military part of the history contained in the IVth Book coincides with the admirable work of General Dumas, intitled *Précis des évènemens militaires;* a work which, though latterly it phillipized, ought to be perused by every one who desires to be acquainted with the character of the late war; and which, had the

the present author studied it more, and recurred to it in this part of his narrative, would have contributed to render these volumes more valuable.

The events related in the two following books are so nearly those of the day, that we may refrain from considering them in detail; and we shall close this article by quoting two passages, the one describing the characteristic features of the fatal battle of Marengo, and the other offering a moving tribute to a departed hero, worthy of ending his life in a better cause:

'Never was any combat more obstinate; never was any victory disputed with greater pertinacity. The two armies were engaged from eight in the morning until an hour after sun-set, and they contended during a considerable part of this time within musket-shot. The loss of the Austrians upon this occasion has been estimated at seventeen thousand men, of which seven thousand were taken prisoners, together with fifteen standards, and fifty pieces of cannon; that of the French is undoubtedly under-rated by themselves, when calculated at only five thousand killed and wounded.

'But the whole glory of this action appertains to Dessaix; for the first consul was beaten, and in full retreat, when that officer rushed forward, and devoted himself to the preservation of his countrymen. After having his horse killed under him, he received a bullet which almost immediately proved mortal, and his last words at once indicated the source of his gallant actions, and that generous passion which has ever actuated the bosoms of those whom mankind have been pleased to consider as heroes *. Born a noble, he became an advocate for popular rights, and rose from the rank of a subaltern in the royal regiment of Brittany, to that of General of division in the army of the republick. After distinguishing himself under Pichegru and Moreau, he repaired to Africa with Bonaparte, and having obtained the command of the Saïd, overcame the Mamelukes and the Arabs in a number of engagements. As his death was lamented, so his fame was unstained: for while, in consequence of his bravery and talents, he left behind him the reputation of an accomplished soldier in Europe, by a rare example of disinterestedness, he had acquired the appellation of the *just sultaun*, in Egypt.'

However singular it may appear, it is believed that this gallant and worthy soldier, whose lot it was by the sacrifice of himself

'* His dying words have been variously represented, and some have paid their court to Bonaparte by converting them into the following complimentary message: "Allez dire au premier consul, que je meurs avec le regret de ne pas avoir assez fait pour la postérité."

'But according to the report of the younger Lebrun, who fought by his side, the name of the commander in chief was never mentioned, as may be perceived from the following, which was the last sentence uttered by him: "Je finis ma carrière avec le seul regret de n'avoir pas assez fait pour vivre dans la postérité."

himself to extinguish the hopes of royalty, at least for a time, was himself in principle a decided royalist.

A number of large and handsome maps illustrate this history; and the second volume is terminated by a very useful *Chronological Index*, and a comprehensive *General Index* to the whole work.

Jo.

ART. VIII. *Walks and Sketches at the Cape of Good Hope;* to which is subjoined, a Journey from Cape Town to Blettenberg's Bay. By Robert Semple. Crown 8vo. pp. 152. 3s. 6d. sewed. C. and R. Baldwin. 1803.

"I PITY the man," said Sterne, "who can travel from Dan to Beersheba, and say it is all barren." To the sentimental rambler, indeed, no object, however minute,—no incident, however trivial,—will occur in vain. Reflection is the proud exercise of his soul; he makes the most of every thing that he sees, and supplies the deficiency of vision by superadding the rich and varied pictures of the imagination. Such a tourist, in some measure, is Mr. Semple; who is a disciple of the Shandean school; who endeavours, especially in the first part of his rambles, to sketch characters and scenery with the free and playful pencil of his prototype; and who displays feeling, piety, and benevolence. He views the state of degraded Humanity with commiseration, and he contemplates the works of nature with astonishment and adoration. The admirers of sentimentality will attend him in his walks at the Cape of Good Hope with pleasure, and will not be displeased at his incessantly endeavouring to awaken the amiable sensibilities of the heart, or to elevate them to devout contemplation; and if the cold reader should wish that the work had less of the Shandean dash and flourish, he is told that 'if he does not like it he may let it alone,' and thus Mr. Semple settles the matter. We, who *must* read it, are obliged to take it as we find it; and, in return, Mr. Semple must take our strictures as he finds them: but, as we have been considerably amused, he has no reason to be much alarmed, though our approbation cannot be unqualified.

Mr. Semple has divided his work into eight chapters, the titles of which are Cape Town—The Inhabitants—The Slaves—Walk round the Lion Hill—Table Mountain—Reed Valley—Road to Simon's Town—Journey from Cape Town to Blettenberg's Bay.

All the excursions, excepting the last, were made in company with an intimate friend, in whose society the author had the greatest pleasure, and by which he appears to have been

excited to peculiar energy. His reflections on the slaves at the Cape are animated and pathetic: but we do not know what he means by their assembling together in groupes 'talking slave philosophy.' In the examination also of the face of nature, Mr. S. shews himself to be a mannerist. The road to the Lion's Hill is thus described:

'Great masses of stone lie both above and beneath the road, many of which by their position seem to threaten every instant to fall, and roll still farther down into the sea. These masses appear for the most part to be formed of gravel or small stones, which are cemented together, and have evidently fallen from the upper part of the hill; the nucleus of which, however, seems formed of a solid stone, which may defy to the end of the world the injuries of time. To cover the original nakedness of this rugged scene, Nature has scattered with a prodigal hand wild flowers and shrubs of the most agreeable scent and appearance. In every cleft, where a few drops of water trickled down, the lily waved its snow-white head, forming a strong contrast with the dusky sides of the mountain. The geranium, the myrtle, and a great variety of other odoriferous plants, grow here spontaneously, and in great abundance, and the air is perfumed to a considerable distance all round with their mingled scents. When to this are added the stillness and coolness of the evening, the murmuring of the water breaking amongst the rocks beneath our feet, the rising moon, the charm of friendship, and the enthusiasm which the mind feels, in being rapt into past or future epochs; it will not appear singular that Charles and I were delighted with the scene and with the moment. Yes, my good reader, and I do truly believe, that had you been with me at that moment, and felt your heart lifted up towards the Creator, as mine always is, at an interesting view of nature, your blood would have begun to run more kindly through your veins, and you would have been the better man for it, for a week to come.'

In the account of his visit to the Table Mountains, the writer endeavours to unite the sublime and the pathetic. He thus begins:

'Whence arises this pleasure which I feel in my breast, when I recall to my remembrance what I have seen? Why does the current of my blood glide so swiftly through my heart, from the recollection of material objects? I have enjoyed an extensive prospect from a lofty mountain. I have seen beneath my feet earth, and sea, and clouds. I have seen the moon lose her pale light, in the impetuous beams of a majestic globe of fire, which arose in the East, and spread his light over the world. I have seen all this,—but had I seen nothing more than earth and sea, and clouds, the moon's waning light, or the sun's rising beam; why do I recall them to my mind with delight? or why did I prostrate myself before the Great Being who made them all, and adore in silence his wisdom and his power?

'No.—It was the sentiment of an infinitely wise mind, directing the worlds which I saw moving around me, that touched my heart, and still delights to linger in my remembrance. Unhappy is he who

binds

binds himself to the material objects around him, without endeavouring to rise from them to their Great Author.

'I have been contemplating huge mountains, whose cloud-covered tops seemed to raise me nearer to Heaven, and I admired his power; but on their loftiest summits a patch of flowers, or a mantle of green, recalled the idea of his benevolence. In a word, from the top of Table Mountain I discovered ten thousand objects to excite my gratitude and reverence towards God, and their constant concomitant, good will towards men. If my reader has a heart any way susceptible of these impressions, let him prepare to accompany me; if he has not, I am sorry for it, as he will find the trouble of climbing the Table Mountain but poorly rewarded by the mere prospect he will enjoy from it.'

Every particular of the setting out before day-light is recorded: but midway a halt is made, for the sake of the reader:

'And now, my good Reader, having employed two or three pages to get ourselves and you half way up the hill, and as there remains nothing more in our way but stones and rocks, and long dry grass and prickly shrubs; and you are perhaps not so tired with your walk as I was when there; you might be displeased should I hoist you from the middle to the top in two lines. I must therefore beg you to lend me a little assistance, and by the help of your imagination, to fill up an equal quantity of two or three pages with huge fragments of rocks, shrubs, and long dry grass. Imagine yourself inclosed in the re-entering angle of a majestic mountain, which rises in a solid wall of granite on both sides of you, on which, however, are cut out and carved by those ingenious and industrious workmen of Time, the Wind and Rain -- dark caverns, massy columns, long pillars, and light slender arches, and the whole adorned and connected with all the fantastic fret-work of gothic architecture.'

Arrived at the top, a moral as well as natural view is given:

'Already the eastern horizon was marked by a body of pure white light, which seemed to break from behind the dark hills of Hottentot Holland, and spread itself on all sides. The waning moon seemed gradually to be absorbed, and every moment shone fainter and fainter. The stars in the west still sparkled brightly, but those in the zenith and to the eastward shared the fate of the queen of night, and were, with her, gradually lost in the mild splendour of dawning day. By degrees the light shot up towards the zenith, and there melted into pale blue. The dark mountains of Hottentot Holland, whose craggy outlines were now clearly distinguishable, bounded the view to the east, but far below our feet to the westward the sea spread out its vast watery floor, over which the mists of night still rolled, and collecting into great clouds, seemed to linger in the extreme boundaries of the west. Moving our eyes round towards the north, and still looking downwards, beneath us lay the town, with its gardens, its terraces, and white flat roofed houses; the Table Bay, with a surface smooth and unruffled by the slightest breeze, bearing on its glassy bosom numerous vessels of every nation, riding together peaceably at anchor.

anchor. On the opposite side of the Bay, the high hills, somewhat inland, presented their tops covered with snow, and continuing to move ourselves slowly round, we observed in succession, once more the dark mountains of Hottentot Holland; the flat sandy space between the Table and False Bays; the False Bay opening outwards to the Indian ocean; the mountainous south eastern peninsula of Africa, on whose highest pinnacle we seemed to stand, stretching from northwest to southeast, and presenting a broken scene of mountains, precipices and chasms. Beyond it appeared the Indian Ocean, now faintly enlightened by the beams of the morning, and round again nothing but sea, sea, sea, till we once more came to the Lion Hills, the town with its white houses, Table Bay with its numerous vessels, and a little farther out Roben Island, in the mouth of the Bay.

'To this outline might be added some little particulars: The vulture rising from his aerie amongst the rocks, and soaring above our heads till lost to our sight.—The buzzard sailing in mid air with out-stretched wing, and steering towards its distant prey.—The faint roar of the water breaking along the rocky coast, sarcely heard so high: the refreshing coolness of the morning air: and lastly, two young friends standing on the summit of a craggy rock, forming the centre of this great circle, with minds not incapable of perceiving its magnificence, and hearts not cold enough to perceive it with insensibility.

'Perhaps, likewise, the moral views which the different quarters of the prospect presented, had their share in increasing the interest of it. In looking towards the mountains of Hottentot Holland, by means of that intellectual power which God bestowed on man, we winged our way to their highest summits, and from thence discovered with astonishment, in the inmost recesses of Africa, hordes of undiscovered and undescribed savages, prostrate before the light of new born day. Beyond the waves of the Indian ocean, the nations of Asia with their pagodas, their white-robed bramins, their inoffensive manners, and their antique superstitions. In the distant bosom of the southern ocean, we beheld clusters of peaceful islands, defended by reefs of coral, over which the waves slowly broke, and the friendly inhabitants asleep under the shade of their cocoa nut trees. With rapid thoughts we passed the shores of the Brazils and Spanish America, stained with innocent blood, and where the murmur of the waves upon the shore was mingled with the crack of the task-master's lash—the cries of the feeble Indian—and the noise of his mattock as he dug for gold. On the banks of the majestic rivers and lakes, and in the bosom of the forests of the western world, we beheld, with pardonable pride, English laws and institutions, English manners and men, firmly rooted; and pleased ourselves with the thought, that our language would thereby one day become the most extended that has perhaps ever been spoken upon the face of the globe. Then reverting towards the north, we lingered amidst the various cities, the polished arts, and the domineering policy of enlightened Europe; and fixing upon our own happy island, we forgot, for a short moment, all ideas of grandeur and sublimity, and melted at the recollection of the ties by which we felt connected with it.

'With hearts thus attuned, and in the midst of a scene so interesting and so magnificent, we long remained in silent wonder and gratitude. But as Nature began to assume more animation, and from every bush and every cleft in the rock issued up a matin hymn to Heaven—finally, when the sun broke in unclouded majesty over the top of the highest eastern hill—then it was that Charles, in a moment of enthusiasm, grasped my hand, and raised his right towards Heaven! —Then it was, perhaps, that these wild solitudes were first taught to re-echo the sacred name of God to the sound of the human voice. They had before been trodden by the footsteps of a French disciple of atheism and materialism, and to him these majestic rocks conveyed the idea of blind matter, and the roar of the waves upon the rocks that of death and subsequent annihilation. But what a different sensation was conveyed to my heart, when Charles grasped my hand and exclaimed in an energetic and effecting tone of voice—

> These are thy glorious works, Parent of Good!
> Almighty! Thine this universal frame
> Thus wondrous fair! Thyself how wondrous then!
> Unspeakable!!!
> Who sitt'st above these Heavens to us invisible!
> Or dimly seen in these thy lowest works;
> Yet these declare thy goodness beyond thought,
> And power divine.

When he paused, the rocks for a long time re-echoed to his voice. All Nature seemed to join in the morning hymn of our great Poet.'

In the subsequent chapters, especially after having lost his friend, Mr. S. is less animated. His journey to Blettenberg Bay gives, we believe, a very faithful view of the country of South Africa; and his narrative of the mode of travelling, living, and hunting, though not new, is amusing. We conclude that this author has endeavoured to be accurate, since he condemns Vaillant's Travels as containing 'very few just observations:' but, had accuracy of style been added to accuracy of relation, we should not have met with such expressions as the 'English will *before long*,' and 'public business circulates *through here*.'

Mo.y.

ART. IX. *Poems:* By Francis Wrangham, M. A., Member of Trinity College, Cambridge. Crown 8vo. 4s. Boards. Mawman.

To Mr. Wrangham, both as a preacher and a poet, we have on several occasions offered our commendation. (See M. R. N.S. Vol. xviii. p. 343., Vol. xxviii. p. 237., Vol. xxxiv. p. 321., and Vol. xxxv. p. 206.) As he possesses a mind in which elegant literature is associated with liberal sentiments, we take up his writings with some partiality; and as an old acquaintance,

we

we receive him with a hearty welcome. If the little collection before us contains nothing which will add greatly to his fame, it presents nothing which will diminish it; while it will be an evidence of a feeling heart, and of his being favoured with some valuable friendships. The poet alludes, at the end of the Advertisement, to some unpleasant circumstances which occurred in his academical life: but he now surveys them with satisfaction, since they appear to have led, like most of those afflictions with which Providence exercises the virtuous, to happy consequences.

The first of the poems is intitled "the *Restoration of the Jews,*" a Setonian prize poem published in 1795, and noticed by us in the same year: the second, on "*The Destruction of Babylon,*" was an unsuccessful candidate in the following year. This composition may boast both strength and harmony: but some weak lines occur in it; and we must particularly object to the expression of '*Wresting* a river from its course.' The termination consists of an admonitory Address to London, which we shall transcribe:

'And thou, *Augusta,* hear "in this thy day;"
For once, like thee, lost BABYLON was gay:
With thee wealth's taint has seiz'd the vital part,
As once with her, and gangrenes at the heart.
Profusion, Avarice, flying hand in hand,
Scatter prolific poisons o'er the land;
The teeming land with noxious life grows warm,
And reptile mischiefs on its furface swarm:—
Like hers, or deaf or faithless to the vow
Of honest passion are thy daughters now:
With well-feign'd flame th' obedient maidens wed,
If wealth or birth adorn the venal bed;
Then—ere a second moon, more fix'd than they,
With changing beam the jointur'd brides survey—
Madly they fly where appetite inspires,
Dart the unhallow'd glance and burn with real fires.
'Thy sons like hers, a fickle fluttering train,
Th' illustrious honours of their name profane;
Stake half a province on the doubtful die,
And mark the fatal cast without a sigh:
Their heavier hours th' intemperate bowl beguiles,
Wakes the dull blood and lights lascivious smiles;
Then in the stews they court th' impure embrace,
Drink deep disease and mar the future race.
'Far other BRITONS antient *Gallia* view'd,
When her dead chiefs the plains of *Crecy* strew'd;
Proud of such heroes, and by such rever'd,
In that blest age far other dames appear'd:
Blest age, return; thy sternness soften'd down,
Charm with our better features and thine own!

Come; but resign those glories of the field,
The gleaming falchion and the storied shield:
Renounce the towery menace of thy brow,
Which frown'd despair on vassal crowds below;
And true to order, and of all the friend,
To varied rank unvarying law extend.
Ah! In the snowy robe of Peace array'd,
Led by the Virtues of the rural shade,
Return, and let advancing Time behold
Regenerate man, and other years of gold.
'Then shall no feuds our triple realm divide,
No traitor point the dagger at its side;
But each with patriot toils his hours shall crown,
And in his country's welfare find his own.'

Of the smaller poems, the Address to his Father's Memory exhibits those touches of nature which always reach the heart:

"Much on my early youth I love to dwell,"
When by my farther's side, a stripling boy,
I paced with steps unequal; fain to tell
Of some new practised game, some new-bought toy.

'How oft with bliss, which later days deny,
My prattling tongue its story would repeat!
Bounding beneath his tender smile, how high
With blameless pride my filial heart would beat;

'O for those hours of extasy again,
Which thus on life's sweet prime their lustre shed!
The radiant season I invite in vain,
With second beam to gild this orphan head:

'It comes not twice. Nor boots it to repine;
I with his ashes soon may mingle mine.'

The translation of "the Universal Prayer" into Latin verse does not much please us: '*Obsequitur is, qui scit frui*,' may be better than "T' enjoy is to obey:" but the conclusion,

'*Quo pollet ore quisque certatim canat,*
Natura cuncta concinat!'

is not a happy version of

"One chorus let all beings raise,
All nature's incense rise!"

Other specimens of Mr. Wrangham's ability in translating into Latin verse occur, among which are mingled the contributions of his friends. At p. 71, an English Ode is elegantly rendered into Latin by Mr. Geo. Caldwell; at p. 79, the *Hendecasyllabi ad Bruntonam è Grantâ exituram*, by Mr. W. are translated into English verse by Mr. Coleridge; and the last poem is a translation of some French verses, intitled *La Nais-*

sance de l'Amour, by Mr. Wordsworth. Though the title-page bears the date 1795, this volume was not published (or at least did not reach us) till lately; and the Italian motto, well translated by Dr. Symmons, contains the apology of the poet for courting the Muse:

'On these light strains should rigid Wisdom frown,
And scorn a page not lustrous as her own;
Ah! let her think the Muse with toys like these
Sooth'd cheated care, and taught dull life to please:
Think that the Bard, by fortune's hand confined,
Play'd in a narrow circle of the mind;
Ran all the course assign'd his powers by fate,
And seized the little—when denied the great.'

Mo-y.

ART. X. *Sermons on various Subjects.* By Alexander Hewat, D.D. 8vo. pp. 416. 7s. Boards. Cadell and Davies. 1803.

FROM the variety of models which abound for the composition of modern sermons, and the small share of erudition which is required to be displayed before a modern audience, it becomes an easy task for the clergy in general to compose their own discourses and to address their congregations with credit to themselves, and advantage to their hearers. In former times, a more rigid observance of certain laws and rules of composition was exacted; and the preacher did not consider himself as absolved from his duty, until he had divided and subdivided with the minutest care; until he had said all that was apposite (and often more) to the subject, and had adduced not only the Jewish and Christian but the Gentile world, Greeks and Romans, to bear testimony in their own respective languages to the truths which he taught. Though, however, divines of those days were more elaborate in their compositions, and many of them not inferior in learning to their successors of the present time, they were in consequence more tedious; and, we confess our opinion that the prevailing length of sermons in these times is an improvement on the antient model, and better calculated to teach and impress with effect.

Although those discourses, which are so easily arranged and composed, answer their end very well for the day in which they are delivered, we are frequently obliged to remark that there are numbers of them which had better be retained in manuscript, than presented to the curious eye of the critic and the public. If they have nothing to recommend them which is striking or new, why should our shelves, which already groan with the weight of modern divinity, be loaded again and again with almost fac similes of some part of their former burden?

We are induced to repeat this reflection by a perusal of the volume now before us; since, though it discovers many just and appropriate sentiments and arguments, yet it displays only a degree of merit which is sufficient to render its contents and its author respectable, and cannot excite peculiar commendation, nor eclipse former publications of the kind.

The sermons are sixteen in number, and treat on these subjects.—On Piety; on Purity; on the Deliverance and Destination of Moses; on the Compassionate and Royal Benefactress; on Filial Wisdom and Gratitude; on Filial Folly and Disobedience; on Benevolence; on Beneficence; on Man's Fall and Restoration; on the Sufferings of Christ; on the Necessity of Holiness under the Gospel; on the Design, Use, and Improvement of Affliction; on Paternal Tenderness; on Loyalty and Fidelity; on Friendship; on the Love of our Country.

Divines more frequently, we believe, than any other professional men, commit the fault of deducing general doctrines from particular circumstances. Dr. H. affords an exemplification of this remark in his fourth sermon. Having in the preceding discourse displayed the singular deliverance and destination of Moses, he commences this with observing that, from the history of the infancy of Moses, we may learn that 'though God be good to all, yet infants are the objects of his peculiar care.' As Moses was preserved for a singular purpose, we cannot fairly argue from his case to the general mass of mankind. No doubt, the Providence of God is extended to infants: but there is nothing either in Nature or Revelation which proves a peculiar care. Did Dr. H. ever advert to the multitude who die before they are two years old?

The discourse on Benevolence, from John xiii. 34. contains some judicious remarks. Christian Benevolence, as a new commandment, is thus illustrated:

'Although it be admitted that the law of love was of ancient date, yet, until the days of Christ, it had not received the stamp of his authority, nor the additional sanction of eternal rewards and punishments. This is a circumstance of great weight and importance. It was always a reasonable law; but it had, in process of time, grown obsolete, and sunk into very general neglect and contempt. It was so effaced from memory that it became necessary not only to reprint it upon the minds of men, but to enforce it by a greater and higher authority than that of reason. Prior to Christ's days it had never had a complete fulfilment in human nature. It was he alone who acted up to the perfection of the moral character, and fulfilled all righteousness; and who, by bringing along with him the credentials of heavenly mission and authority, furnished the best motives to the practice of morality. It was he, who came from the bosom of his father, and was perfectly

acquainted with the counsels of heaven, that was able to reveal his father's will, and to speak like one having authority, and not like the scribes. In him we contemplate human nature in its highest dignity and perfection. In his temper and character we behold a transcript of all that is great and good. Like himself his religion breathes a spirit of universal good will. It is founded upon the broad basis of benevolence, requiring obedience to the good, and acceptable, and perfect will of God. It is calculated to kill the seeds of envy, malice, and revenge, and to nourish the growth of every mild, gentle, and generous affection. "It hath been said of them of old time, thou shalt love thy neighbour and hate thine enemy; but I say unto you," saith Christ, "love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use and persecute you, that ye may be the children of your Father who is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust *."

'Such was the benevolent nature and vast extent of Christ's new commandment. It permits not the rising of any irregular desire or discordant affection. It strikes at the root of every corrupt inclination and noxious passion. While it enlarges and exalts the soul, it, at the same time, cleanses the springs whence flow the streams of life. It pulls down the partition wall between Jew and Gentile, and shews that both are the objects of God's love, who is the common Father of mankind, and has made of one blood all nations that dwell upon the face of the earth. It urges arguments and motives the most awful in their nature and most powerful in their operation; arguments drawn from the certainty of a future state of eternal rewards and punishments, which cannot but touch every spring and action, and excite us to the practice of universal righteousness. In order to deter us from vice, and animate us to virtue, to engage us to abhor injustice and immorality, and to quicken and rouse us to the love and practice of integrity and truth, it brings to its aid all the weighty considerations of an eternal world. Indeed, of all the instructions which have been devised and established from time to time, from the beginning, for the benefit of man, none has served so much to enlighten and enlarge the mind, and to soften and civilize the manners, as the Christian system. It is a system of reformation formed and well adapted to the purpose of renewing us in the spirit of our minds, and transforming us into a resemblance of the divine nature. And whoever calmly reflects upon what is passing in the world, or upon what human nature is capable of when left to itself, and set free from the restraints of law and religion, will find good grounds of thankfulness for the inestimable blessing; and much reason to rejoice in being delivered from the power of ancient darkness, idolatry, and superstition, and translated to the kingdom of light.'

The sermons on Loyalty and Fidelity and the Love of our Country most aroused our attention, and from each of these we shall make a short extract:

'* Matth. v. 43, 44, 45.'

'This patriotism, or love of our country, has, in all ages and by all nations, been deemed one of the noblest passions that can warm and animate the breast of man. No person is born to be a mere cumberer of the ground, far less a solitary creature, detached from the rest of mankind, without any capacity of discerning a public good, or without any calls and motives prompting its advancement. We are all born social beings, members of a community, capable of comprehending its interests, of taking a share in its dearest concerns, and are stimulated by the strongest motives to pursue its security with redoubled zeal and ardour. Let us therefore beware of following these strange and erratic lights which now and then appear in the world; but especially let us guard against that laxity of principle, which, by loosening our affections from their proper objects, and alienating our minds from our mother country, tears asunder the firmest bands of society, and separates the nearest connexions of life. To be without natural affection is a mark of deep depravity and corruption. It is monstrous, and betrays either the rebel or the traitor lurking in our bosom. Or rather it is mere affectation; for it is not possible for any son to be so void of filial affection, as to prefer a stranger to the fond parent that brought him into the world; or a foreign land, to the country by which he has been fed and nourished from his youth upwards. It is not possible, I say, for any one to be so destitute of principle, or so dead to the feelings natural to every heart, as seriously to fancy himself in the bosom of society raised to a state of such absolute independence, as exempts him from those duties which the common condition of humanity necessarily requires.

'Further, if it be true that we are not only born part of the great society of mankind, but members of a particular state, which recognises us as its children the moment of our birth, adopts us into its family, and takes us under its special care and protection: surely, for the many benefits bestowed upon us in early years, that state has a just claim to our future fidelity and public services. Protection and allegiance are reciprocal; and so are the duties of princes and people, governors and governed.'—

'But it is needless to enlarge on a subject so plain to every man of common sense and understanding. Consult the lives and characters of the greatest and best of men recorded in history, of those sages, legislators, and heroes who have shone as the lights of the world. Were they not all eminent for love to their country? Did they not rejoice in every opportunity of promoting its honour, its interest, and security? What did they not do and suffer in its defence, when difficulty and danger called for their services? and, after having done all that they could, were they not ready to confess that they had done no more than their duty? Being connected with the soil by the most endearing ties, the ties of nature, too strong and too complicated to be broken, they felt themselves deeply interested in the fate of their native land. Every recollection of what passed in their youthful days, when their minds were void of care, and their hearts unspotted from the world, seemed dear to them. Every scene, after long absence, which the eyes of innocence had been accustomed to behold, on their return to their country, had its peculiar beauties, its irresistible charms.

charms. The intimate friends and companions of their youth they recognized with joy, as the objects of their earliest and warmest affection. The ground upon which their infant steps had trodden, and where they had been trained up in the way they should go, they reviewed with inexpressible pleasure. The temple in which their tongue first learned to sing praise to God, and in which their ears first heard the glad tidings of the gospel, they regarded with more than common veneration. Even among the sepulchres of their fathers, distinguished for piety and famed for virtue, they could not walk but with thoughtful silence, and while they mused, the fire burned; and this remembrance of worthy characters had a moral influence upon the heart.'

The sentiments introduced in these quotations are patriotic, and worthy of the times in which we live;—times which imperiously call for that attachment in the breast of every Englishman, which is so forcibly expressed by the poet:

"He loves his old hereditary trees." COWLEY.

We hope that preachers in general will not fail to repeat the same doctrine to their flocks; exhorting them to consider their civil as well as religious union; and to recollect that, both as men and as Christians, they have a common interest.

ART. XI. *The Anatomy of the Human Body*, Vol. III., containing the Nervous System, with Plates. Part II. The Anatomy of the Eye and Ear; of the Nose and Organ of Smelling; of the Mouth and Organ of Taste; of the Skin and Sense of Touch. By Charles Bell, Fellow of the Royal College of Surgeons of Edinburgh. 8vo. pp. 294. 9s. Boards. Longman and Co. 1803.

THE first part of this volume was briefly noticed by us some time ago *, and we shall now endeavour to give a general account of the second, which is appropriated to the examination of the organs of sense. After some general introductory remarks on sensation, the author proceeds to the consideration of the anatomy and physiology of the eye; to which very important and interesting subject he properly devotes considerable attention, and a large share of this division of his work. In his inquiry into the structure and properties of this organ, he first takes a general view of the principles of optics, and the construction of the eye; and he then lays open in detail the nature of its various parts, making occasional ob-

* See M. Rev. N. S. Vol. xxxix. p. 431.

servations

servations on its pathology, and on several interesting topics of speculation connected with the sensations produced by it.

The pellucid parts of the eye, in which red blood no longer circulates, are supposed by many to be supported by vessels which in a fœtal state were large, but after birth shrunk so much as to carry only colourless fluids. To this hypothesis however, Mr. Bell does not subscribe. He considers the fœtal vessels which are seen running through the vitreous humour, and over the capsule of the lens, as not concerned in the secretion of those humours, but as terminating (according to the opinion of Dr. Hunter) in the membrana pupillaris and ciliary body. 'They are injected when the *membrana pupillaris* is injected; they are more difficult to fill when that membrane is becoming pellucid and tender towards the latter period of gestation; and with the annihilation of the membrane follows the disappearance of the vessels carrying red blood through the transparent humours of the eye.'—When disease attacks the lens of the adult, the author is decided that 'the vessels, which are apparent in consequence of inflammation, do not proceed through the old tract from the centre of the optic nerve and through the vitreous humour to the lens, but that they come from the extremity of the retina and laterally, and thence spread over the back of the lens.'—This doctrine he supports by a recent case, in which an opaque spot was seen on the posterior surface of the lens, and to this spot came vessels 'over the margin of the lens, from the extremities of the vessels of the retina;' while in the vitreous humour, no vessels as in the fœtus were to be seen. The use of the *membrana pupillaris*, though it has not hitherto been satisfactorily explained, he considers as very apparent. He supposes it to be intended for the purpose of keeping the iris in a middle state of contraction, instead of being allowed, during the necessary absence of light, to be dilated to the utmost by the contraction of its radiated fibres. By this means, he imagines, the 'full nourishment, proper degree of extension, and due powers' are more likely to be received, than when it is in a widely dilated state. This conjecture, however, does not appear to be confirmed by the analogy of other organs. The lungs, for instance, are closely compressed together before respiration, and, besides the want of air, have a much smaller quantity of blood circulating through them than after birth; and yet we do not find that their evolution is prevented, nor that they are rendered unfit for the purpose for which they are intended, by being, during the continuance of the fœtus in utero, in a state so very different from that in which they exist after birth.

The

The manner in which the eye accommodates itself to the different distances of objects, in order to obtain distinct vision, is a subject which has given rise to various opinions, and which affords the present author materials for an interesting chapter. The recent papers of Mr. Home and Dr. Young, in the Philosophical Transactions, are in course noticed: but we observe that Mr. Bell has overlooked a later paper of Dr. Y. on this subject, in which that Gentleman endeavours to shew by experiment that the effect is not produced by a change in the convexity of the cornea. The author himself is in doubt whether the explanation of a phænomenon is not here attempted which has no existence; and he seems inclined to conclude that much of the supposed effect of adaptation is merely produced by the exercise of a greater degree of attention. This idea appears to us to be ill founded; because, on viewing, with one eye, objects at different distances, and nearly in the optic axis, it is very obvious that something more than attention is necessary to render them distinct. In such a case, they may at the same time be all objects of attention, but it is apparent that they are seen with very different degrees of distinctness; and that an effort of the eye, very perceptible to the feelings, is necessary in removing it from the contemplation of one object to that of another at a different distance.

In the chapter on Seeing in general, the author makes several observations on Squinting, and on single vision with two eyes.

The Ear is the next subject of Mr. Bell's attention; and in order to give a better view of its nature and functions, he explains at some length the various peculiarities of this organ in different animals, previously to entering on the consideration of its structure in the human species. He is not disposed to concede the muscularity of the Tympanum, which is strenuously supported by Mr. Home. This structure is supposed to produce the variations which exist in different ears with regard to musical sounds: but the author adduces, as an argument against this effect, a fact mentioned by Mr. Cooper in the Philosophical Transactions, from which it appears that, after the membranes of both Tympana had been destroyed by ulceration, there still remained a nice susceptibility of musical tones.

The organs of smell, taste, and touch occupy but a small space. Respecting taste, the author takes occasion to observe that the *frænulum linguæ* is intended to limit the motion of the tongue backwards; and that it is a false opinion that the shortness of it ever prevents a child from sucking. He thinks that it should therefore never be cut; and he gives some examples

amples of children dying from hæmorrhage, in consequence of the ranine being divided; or of their being suffocated, by swallowing the point of the tongue thus considerably loosened by the operation.

Altogether, the view here taken of the organs of sense is judicious and accurate; and the plates which accompany it, like those of Mr. Bell's other publications, are well executed and illustrative. A few Scotticisms, and a great number of typographical errors, are to be detected in this volume. *Refractible* and *refractibility* are improperly used for *refrangible* and *refrangibility*, and *opthalmic* for *ophthalmic*.

Yell.y

MONTHLY CATALOGUE,

For JANUARY, 1804.

BIOGRAPHY.

Art. 12. *Female Biography:* or Memoirs of illustrious and celebrated Women, *of all Ages and Countries*, Alphabetically arranged. By Mary Hays. Crown 8vo. 6 Vols. 1l. 11s. 6d. Boards. R. Phillips. 1803.

IT is sometimes started as a question, whether history or biography be the more improving study: but it would be more proper to inquire whether a narrative of general political events, or of the lives of eminent individuals, ought to be prefered. In the lives of public characters, no doubt, much political information will naturally intermix itself; and even general history, unless it be studied in detached portions, will make but very slight and transient impressions on the reader's mind. On this account, biography, as it is the most interesting form of detached history, will often prove the most instructive and eligible mode as it regards political history; and with respect to illustrious individuals in private life, little needs be said to point out the usefulness of the candid and impartial biographer. It is in instances of this nature, in which the events recorded have a close affinity to human life in general, that history becomes in a peculiar manner "philosophy teaching by example." This, however, is a branch of modern literature, in which, comparatively speaking, little has been done. Undoubtedly, it presents a very wide and laborious field: but it is a field, which, if cultivated by a skillful and careful workman, would furnish for his reward a very rich and copious harvest.

The fair editor of this compilation certainly merits the favour of the public, by this laudable attempt to bring under one view the scattered narratives of many celebrated characters in the walks of female life. As, however, all cannot obtain places in such a work, some of the lives, which are here introduced, might have been as well omitted; especially where the moral conduct of the parties is not

calculated

calculated to win the youthful fair to the cause of virtue. In other instances, as in the life of Catherine of Russia and Madame Roland, it would have been desirable to have somewhat compressed the narrative; for they are allowed to occupy too large a portion of the volumes. On the whole, too, as this publication is principally intended for the use and instruction of young persons, we should have prefered to have seen the vicious and defective traits of several females, who make a figure in this work, more shaded from the view, and barely recorded in terms of severe disapprobation. It is, indeed, no advantage to the cause of virtue to disguise the truth, or to describe human characters as faultless: yet the less the reader is invited to dwell on vicious examples, the better. Let the just and appropriate merit of females, as well as males, be marked by their biographer, but let their demerits be specified only to be condemned.

Mans.

POETRY.

Art. 13. *Norbury Park*, a Poem; with several others written on various Occasions. By James Woodhouse. Crown 8vo. 3s. 6d. Boards. Symonds.

Norbury Park is the name of a seat, near Dorking in Surrey, belonging to Mr. Lock, a gentleman of learning and taste, to whom this poem is inscribed; and if beautiful scenes could inspire beautiful numbers, and the graces of literature be caught by the admiration of them, we might open this little volume without the fear of sustaining any disappointment. Mr. Woodhouse may possibly have cherished such an expectation; for he invokes the 'lovely landscapes' as his 'Muse's inspiration,' and lavishes his compliments on his patron's mental endowments. It is our hard fate to intimate to him his mistake, and to convey to him the unwelcome truth that he has not made Norbury Park to "live in description and look green in song," with that fascinating correctness, elegance, and harmony, which the subject required. Mr. W. means by the following lines to commend Mr. Lock's good-nature and condescension: but by such aukward flattery can any man be flattered?

> 'Such kind good-nature, pardoning all offence,
> Interprets trifles into signs of sense—
> Such condescension soothingly will sit,
> And strive to construe weakness into wit.'

However convenient it may be for the poet, in the present instance, to have his patron's sense eclipsed by his good-nature, is it reasonable to expect it? Must the heavy duty of 'construing weakness into wit' be imposed on Mr. Lock under the idea of condescension? We call it heavy duty; for to hunt after wit among the effusions of Dullness is certainly tiresome and unprofitable labour.

The author speaks of the strong emotions of his Muse which resist 'the raging *tread* of time;' a metaphor taken, we suppose, from the poultry-court at Norbury Park. The scene of Mr. L.'s delightful residence is thus described:

> 'Thy charms may challenge more exalted meed
> Than the weak warblings of my rustic reed;

Might

Might summon the sublimer Songs of Song,
To seek thy sweets, and sing thy shades among—
To pace thy curvey slopes—thy sudden swells—
Sequester'd tracks of deep umbrageous dells—
Thy greensward woodland walks and groves antique,
Where purity may sport, and Love may speak—
Chaunt all thy chaste delights, with rapture high'r,
Than Pindus' heights by Heliconian choir.'

The mansion and family at Norbury are also sketched:

' Fair seat of Science! School of curious Arts!
Where Transport enters—Whence Regret departs—
Where all the faculties of Soul, and Sense,
Enjoy supreme repast, nor fear offence—
While every Friend, when *feasted to the full,*
Feels no perceptive pow'r grow cloy'd or dull,
But, while indulging, with intense delight,
Experience, still, increases appetite.—'

It does not hence appear that this poem was written under Mr. Lock's roof.

Speaking of the river Mole, which runs by Norbury Park, Mr. W. says,

' By this enchanting spot the burrowing wave
Probes thro' the spongey soil a *temporal* grave.'

This couplet will bring to the recollection of the poetical reader, Pope's description of this river in his Windsor Forest, which is conveyed in a single line:

" The sullen Mole, that hides its diving flood."

Mr. W.'s account is more explanatory: but why will he, here and in other places, use *temporal* as synonimous with *temporary?*

The other poems do not possess any greater merit. Among the Epistles, is one intitled " *To my wife, on her wishing to see me half an hour,*" which thus begins.

' DEAR HANNAH!
HALF an hour suffice
To feast thy longing lips and eyes!
Suffice to feast thy eager ear,
With all my love would whisper there!
Suffice thy longing arms to fill,
And free thy heart from fearful chill!
Not half an Hour, not half an Age,
My sateless Soul would half asswage:
Half satisfy my craving arms—
Half serve to worship half thy charms!
My ear would still impatient long
To hear again thy gladdening song,
To hear again thy plighted will,
And glowing passion, growing still—
At every half-hour's famish'd end,
My lips, with thine, would long to blend,

Again

Again to taste the balmy bliss,
Of never-satisfying kiss!'

Had Mr. W.'s Muse been as coy as his wife,
" How had he bless'd mankind, * and rescued *us!*" Young.

Art. 14. *The Inquiry*. Part I. Crown 8vo. 2s. Hatchard.

In pleasing and well written lines, this inquiry is directed to the folly of infidelity. Lengthened notes are subjoined, to confute the doctrine of materialism, and the opinion which some moderns have advanced, that " death is an eternal sleep."

Art. 15. *Poems*. By the late Mrs. Mathews. 12mo. 5s. Boards. Rivingtons, &c.

To point out the numerous inaccuracies which occur in this small collection of poems, in regard to metre, grammar, &c. would be now alas! a fruitless office: since the fair author is gone to happier realms, and perhaps is now become, to use her own poetic anticipation, 'an inhabitant of the evening star.' The plaintive simplicity of these " wood-notes wild" bespeaks an amiable mind, which had been early tinged with melancholy; and there are also marks of genius, but untutored.

Art. 16. *Wallace;* or the Vale of Ellerslie. With other Poems. Crown 8vo. 5s. Boards. Vernor and Hood.

This poem of Wallace is written in the stanza of Dr. Beattie's Minstrel; and it describes, in numbers not very inferior, the progress of military enthusiasm and patriotic zeal in the mind of the young Scottish hero.—An extract will give some idea of the execution of the poem:

'Ere op'ning youth bright sparkled in his eye,
Was nought so sweet as warlike song to hear;
Tho' oft it prompted the unconscious sigh,
And dash'd his glist'ning eye with sorrow's tear,
Yet would he drink the strain with wond'ring ear.
He lov'd the pain; he lov'd the wild amaze;
Nor ever other strains were half so dear;
No other song such strange delights could raise,
That swelling thro' the breast, with burning transports blaze.

'His mother sung how kings and warriors, led
All by the love of some high, peerless dame,
At mighty jousts, in doubtful combat bled,
To win the smile of her who caus'd their flame,
And lowly to her proud-built castle came.
But she, ah! reckless of their ardent love,
Bade them thro' distant realms resound their fame,
And long, long years in exil'd plight to rove,
Their passion's constant faith, and knighthood's boast to prove.

'Or, she would melt his soul at some sad tale
Of a fair maid, in deepest dungeon bound,

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* Negatively, we mean.

Who

Who, fruitless pour'd her never-ceasing wail,
While gloomy aisles roll'd back the fearful sound.
—Oh! low her lover lies! with many a wound
Deep gash'd by sacred knighthood's foulest stain,
Whose dastard slaves the warrior-chief surround,
And leave him bleeding on the lonely plain,
Ah! ne'er perhaps to meet his lady's smile again.

'Or, she would sing how Paladins and Kings
Cross'd the broad ocean to the Holy Land—
Hark! old Libanus 'mid his cedars rings!
And, proudly stretch'd by Gaza's winding strand,
The Sarazins tall gorgeous tents expand.
But, lo! where golden crescents gleam'd before,
The red cross waves; the ring, th' enchanted wand
Avail not; Salem's tow'rs, and Gilead's shore,
Where many a battle rag'd, run red with Pagan gore!

'But now she sings—(ah! wherefore flow these tears?
Why starts the youthful hero at the song?)
How Edward high th' insulting banner rears,
And pours his host, innumerably strong,
Scotia's green hills, and flow'ry vales along.—
Ne'er shall their blooming beauties smile again
Till some bold chief arise her sons among,
Whose arm shall blast the proud usurper's reign,
And strew, with deep-dy'd blade, his phalanx on the plain.'

We are frequently reminded of Dr. Beattie's Edwin in this first part.—The second is not equal in point of effect, and seems to have been left unfinished, like the original from which the author copied. Among the smaller poems, we distinguished the following Song:

'Thy steps shall trace the sounding dell,
The wild sequester'd glade,
The mazes of the winding glen
And the deep woodland shade.
Their mingled charms thy soul shall bless,
A tender joy bestowing;
—Ah! who can tell the tender joys
From nature's beauties flowing?

'While the dark stream, and waving wood
With hues contrasted shine,
A holy charm shall softly blend
Their being into thine.
From ev'ry bank, and ev'ry tree,
A nameless rapture stealing,
Thro' ev'ry slumb'ring sense shall wake
A richer, finer feeling.

'And when the woodland path is strew'd
With leaves so cold and sere,
When ev'ry vivid bloom deserts
The desolated year—

When

When fast on earth the whelming rains
And wreathy flakes are falling,
Then mem'ry's pictur'd ray shall beam,
All nature's joys recalling'.

These poetical attempts, though by no means of the first class, will appear respectable, when compared with many publications of a similar nature which have lately made their appearance.—We would, however, advise this gentleman to try his strength for the future in shorter pieces than that with which he has commenced this volume. **Fer.**

PHILOSOPHY.

Art. 17. *Philosophical Papers:* being a Collection of Memoirs, Dissertations, and experimental Investigations, relating to various Branches of Natural Philosophy and Mechanics. Together with Letters to several Persons on Subjects connected with Science and useful Improvement. By Benjamin Count of Rumford, LL.D. F.R.S. &c. &c. Vol. I. 8vo. pp. 400. and 13 Plates. 10s. 6d. Boards. Cadell and Davies.

Most of the papers contained in this volume have already appeared, (chiefly in the Transactions of the Royal Society,) and been made the subject of discussion and criticism. The short preface of the ingenious author sufficiently explains the nature of the present collection, and his future intentions:

'As in this publication I have carefully revised and corrected each of the papers, and as I have added notes and supplements to several of them, I flatter myself that the volume will not be altogether uninteresting, or unworthy a place in the libraries of those who collect books of this kind.

'The second volume, which will consist chiefly of original Letters, written on various scientific subjects, and on useful inventions and improvements, will, no doubt, be generally thought more interesting.

'I have it in contemplation to publish, at some future period, a work, (printed uniformly with this volume, and with my Essays,) on Original Mechanical Inventions; which work, together with the continuation of my Essays, and the Memoirs of my Life, (which last, it is probable, will not be published till after my death,) will be all the publications I have at present any intention of giving to the world.'

The list of the papers is as follows:—I. An Acount of some Experiments on Gunpowder.—II. Experiments to determine the force of fired gunpowder.—III. Supplementary Observations to the foregoing Paper.—IV. A short Account of some Experiments made with Cannon; and also some attempts to improve Field Artillery.—V. Experiments on the Production of Air from Water, exposed with various Substances to the Action of Light.—VI. Experiments made to determine the relative Quantities of Moisture, absorbed from the Atmosphere by different Substances used for clothing.—VII. Experiments made to determine the relative intensities of the Light emitted by luminous Bodies.—VIII. An Account of some Experiments on coloured Shadows.—IX. Conjectures respecting the Prin-

ciples of the Harmony of Colours.—X. An Enquiry concerning the Chemical Properties that have been attributed to Light.—XI. Supplement to the above Paper.—XII. An Enquiry concerning the Weight or Ponderability which has been ascribed to Heat.—XIII. Supplement to the above Paper.

It is known that Count Rumford has derived great credit from a suggestion, that the amazing force of gunpowder may arise from the conversion of the water contained in the powder, into steam. We shall quote a passage from Robins's Principles of Gunnery, and leave our readers to determine whether or not it contains the original idea:

"Before I leave this article, I must mention a suspicion I once entertained about this matter. As water, when rarefied into vapour, is generally supposed to be near ten times more elastic than air equally heated, I imagined, that possibly the moisture imbibed by powder might, in certain cases, be so proportioned to the quantity of powder, that it might be *converted into vapour* by the explosion; and that thereby the force of the powder might be more increased by the addition of this very elastic vapour, than it was diminished by the damping of its flame."

He then continues to state that his experiments afforded him no sure grounds of drawing any positive conclusion; after which he adds, "However, if the elasticity of watery vapour be as great, as it is usually esteemed (a point far from being ascertained at present), it is not impossible, but something of this kind may take place in the firing of large quantities of powder." P. 107, New Principles of Gunnery. R.W.

ARTS.

Art. 18. *A Treatise on Enamel Painting on Porcelains, Metals, Glass, and Potter's Ware*; describing the Materials, Process, and Qualities of the several Kinds of Porcelaine and Pottery; together with the exterior Marks of Distinction and Value of each. Also a Plan suggested for the Improvement and Extension of enamel Painting, founded on original Discoveries, practical Experience, and critical Observations. By Samuel Fletcher. 8vo. pp. 47. 4s. Sold by the Author, Bury-street, Bloomsbury.

We looked in vain for novelty in the early parts of this treatise, and therefore expected that the last chapter, on the improvement and extension of enamel painting, would justify the author's claims to discovery on this subject, and give us some interesting information on a curious and beautiful branch of manufacture. Here, however, we were again disappointed, on finding that Mr. Fletcher only assures us that he has been successful in preparing a new enamel, and a peculiar fossile composition, on which it is to be laid, for the purpose of afterwards receiving the painting, without letting us into the secret of his invention. We are not sufficiently acquainted with the views of the author, to know whether he reserves the detail of his brilliant discoveries for another communication: but, if that be the case, we should advise him to shew his manuscript, before he sends it to the press, to any friend who may happen to know something of Grammar. Yell.

MEDICAL,

MEDICAL, &c.

Art. 19. *The Edinburgh School of Medicine*; containing the preliminary or fundamental Branches of professional Education. Intended as an Introduction to the Chemical Guide. The whole forming a complete System of Medical Education and Practice, according to the Arrangement of the Edinburgh School. By William Nisbet, M.D. Fellow of the Royal College of Surgeons of Edinburgh. 4 vols. 12mo. 1l. 8s. Boards. Longman and Rees.

The medical student will be deceived, if he expects that this work will form, in conjunction with an earlier publication of the author, 'a complete system of medical education and practice,' on which he may implicitly rely, and which will supersede or lessen the necessity of having recourse to other sources of information. We object to pretensions of this kind being made for any systematic performance; particularly one which, from its extent, cannot be supposed to present more than a very general view of the subjects of which it treats. The author's industry, however, is well known, and the present publication shews that it is not diminished. The first two volumes treat on Anatomy, and the subjects connected with it, (viz. Anatomy, Medical Chemistry, and Botany); the third, on Chemistry; and the fourth on Botany.

Vell.y

Art. 20. *A Treatise on the Diseases of Horses:* in which the various Causes and Symptoms are plainly and accurately delineated, and a Method of Cure recommended, conformable to practical Observations and Experience. To the work is subjoined an Appendix, containing a Variety of efficacious and useful Prescriptions. By John Denny, Surgeon, Veterinary Surgeon to His Majesty's Tenth, or Prince of Wales's own Regiment of Light Dragoons. 12mo. pp. 151. 5s. Boards. Johnson, &c. 1802.

The ample opportunities possessed by this author, for seeing and treating the diseases of horses, intitle his opinions and practice as a veterinarian to considerable attention; and the perspicuity and brevity of this treatise confer on it considerable additional recommendations.

Do

POLITICAL.

Art. 21. *Elements of Opposition.* 8vo. 2s. 6d. Hatchard.

If ridicule be not the test of truth, it often helps to enliven the inquiry for it, and will "touch and shame" her enemies when nothing else can reach and affect them. Into political discussion, playful satire has frequently been introduced with advantage; and on occasions in which honest reasonings do not promise to be of much service, its effects may be fairly tried. The author of the *Elements of Opposition*, therefore, instead of gravely replying to the extravagant assertions and declamations of certain political writers and speakers, endeavours to *iron* them, as Mrs. Slipslop would say, into good behaviour. Having Swift's advice to servants in his eye, he lays down a number of *Rules* for the use of the Opposition members and their

coadjutors, which are composed with dry humour and illustrated with suitable examples. As specimens, we transcribe Rule 7. and Rule 53.

'*How to be outrageous for the public Good.*

'However, if your habits of "tempered pride" should at any time forsake you, and you cannot help speaking out, you may say, after the same great authority, that "none but idiots or madmen" could have acted as Ministers have; that you cannot help expressing your astonishment at the absurd conduct of Ministers—that every step of the conduct of Ministers has been a proof of their total incapacity to govern a great nation, in times of difficulty and danger—that "they can form no judgment of the future from the comparison of the past"—that they are men of weak understandings, and completely unfit for the elevated situation in which they at present move, &c. &c.—*Lord Grenville, Nov.* 23, 1802.

'There may be people who will object to this language also, and suppose it part of an essay, intended originally for the "Political Register." And, indeed, the urbanity of Lord Lansdowne himself was so moved by a similar strain from the same quarter, on a former occasion, that he pronounced it to be no better than "bursting out into a rant!"—*Nov.* 20, 1798. And on another such occasion he maintained, that the Noble Secretary "derived no inconsiderable aid from a loud voice, a confident manner, and an authoritative air."—*March* 1798.

'But must a man's dignity and accustomed coolness never be departed from? If his general habits are those of a "tempered pride," most proper for the "discussion of public business," must he at no time indulge himself with "bursting out into a rant?" Is he perpetually bound to the same show of moderation? And shall he never have the privilege of losing his temper for the benefit of his country?'

'*How to be "content with a little."*

'If your party cannot be made, by any contrivance, to amount to more than four or five, try to turn your want of influence into a compliment. "He and his friends did not understand, at least they did not exercise, the art of *drawing the people after them.*"—*Dr. Lawrence, Aug.* 12. This is philosophical; and might well strike large majorities with shame. But even this is outdone by the inventive genius of Lord Stanhope, who having voted *alone* on a motion of his own, upon which depended all the safety of his country, struck a medal on the occasion, and, round his own triumphant bust, wrote "The glorious minority of 1793"

"——— in seipso totus teres atque rotundus."

It will be evident, from these quotations, against what individuals this ironical attack is directed; and it will be manifest also that the author uses his weapons with some dexterity. Mo.y.

Art. 22. *Fitz-Albion's Letters to the Right Honourable William Pitt and the Right Honourable Henry Addington,* on the Subject of the Ministerial Pamphlet entitled "Cursory Remarks on the State of Parties by a near Observer:" first published in the True Briton,

and now re-published, revised, and corrected, with the Addition of Notes, &c. 8vo. 3s. Miller.

Considerations, not of personal compliment but of public good, are urged by the editor of these letters, as his motive for rescuing them from the common fate of Newspaper lucubrations, and for presenting them in their present embodied state. The editor and the letter-writer are one in sentiment and feeling respecting the merits of the late and present administration, and are equally warm in their expressions of love and hatred. That editor, who is of opinion that 'every day of the duration of Mr. Addington's administration is a curse on the land,' may admire the good policy of Fitz-Albion in calling the present minister 'a village doctress, an old woman;' and in applauding 'the talents of Mr. Pitt as the first and most exalted that ever graced human nature:' but we think that such extremes of contempt and adulation are not calculated to impress the reader with an idea of the impartiality of the undertaking. When, moreover, he finds it asserted that 'the Court of St. Cloud and the Treasury Bench at St. Stephen's Chapel are equally anxious to exclude Mr. Pitt for ever from the councils of his country,' he will recognize in Fitz-Albion a writer who is more disposed to irritate than to convince, and better calculated for railing than for argumentation. Indeed, his language is too violent to be perused with pleasure by any but the violent of his own party. We recommend to him the *Elements of Opposition*, noticed in the preceding article. Mo-y.

RELIGIOUS.

Art. 23. *Abrégé des principales Preuves de la Vérité et de la Divinité de la Religion Chretienne: par Beilby Porteus, Seigneur Evêque de Londres; traduit de l'Anglois sur la septième Edition, et dedié avec Permission à Monseigneur l'Evêque de Londres. Par J. L. Chirol, Pasteur à Londres.* 12mo. 2s. 6d. sewed. Dulau and Co.

The very general esteem, which the pious labours of the Bishop of London have so deservedly attained, is not only justly due to his merits, but must be also highly grateful and satisfactory to the friends of religion. The many editions, through which his tract on the Christian religion has already passed in the English language, may be deemed a sufficient proof of its value in the eye of the public; and we are happy to see that its services will not be confined to our own country. By means of this translation into French, we shall war with our enemies, as Christians ought, "with spiritual weapons;" and haply, through the aid of our good Bishop's instructions, we may woo them to the love of peace by appealing to a force more powerful than that of the sword,—the force of conscience and reason. Man.

Art. 24. *The Divine Inspiration of the Jewish Scriptures, or Old Testament, asserted* by St. Paul, 2 Tim. iii. 16, and Dr. Geddes's Reasons against this Sense of his Words examined. By Robert Findlay, D.D. Professor of Theology in the University of Glasgow. 8vo. pp. 104. 5s. Boards. Cadell and Davies.

The importance of the Hebrew Scriptures in the history of Religion is one thing, and their divine Inspiration is another. They cannot be divinely inspired without being important: but they may

be important without being uniformly inspired. Dr. Geddes was of opinion that the supposition of their entire inspiration was embarrassing, and inadmissible; and he roundly asserted that the words of St. Paul, 2 Tim. iii 16. which are produced in favour of that doctrine, do not declare any such fact. Dr. Findlay, in the work before us, minutely discusses Dr. Geddes's criticisms on and proposed emendation of this passage; and he maintains, in opposition to Dr G. that the sense exhibited in our translation is the genuine meaning of the Apostle. *All Scripture is given by Inspiration of God,* and *is profitable,* &c. He contends that by πασα γραφη St. Paul meant the Canon of the Old Testament; that και after θεοπνευστος is not to be regarded as spurious; that εστι must be supposed to be understood between γραφη and θεοπνευστος; and that the verse is not to be understood as Dr. Geddes would read it, putting the και in brackets and introducing εστι after θεοπνευστος, "All or every scripture or writing divinely inspired is profitable." Dr. F. has not only taken great pains, and shewn much learning and ingenuity, in combating Dr. G.'s idea, but, considering the high opinion and reverence entertained by the Jews for their Scriptures, he is probably justified in his inference respecting the sentiment which the Apostle designed to express. Allowing, however, that he has succeeded in establishing the genuine sense of the text, he may be too unqualified in his inference 'that we have Paul's authority for the *absolute* and *universal* Inspiration of the Old Testament, to the exclusion of *every error* and falsehood in the relations which it contains.' For the exclusion of every error, the inspiration of every transcriber must have been as necessary as that of the original writer.

Dr. F. admits that, 'in respect of a truth of the kind under discussion, there is no room for what is styled demonstration.' A great part of the evidence must be sought in the writings themselves, which are said to be uniformly inspired. St. Paul's expression πασα γραφη (admitting that it refers to the Jewish Canon) is too general to exclude necessarily all exceptions, and does not help us to ascertain the books and parts of books which he included in it; and unless it be also proved that he himself wrote this passage *by commandment,* it is only his private opinion. The philosophic principle, *Frustra fit per plura quod fieri potest per pauciora,* would decide against the inspiration of all the minute and trivial details in Scripture. It has been often remarked that the Apostle needed not to be θεοπνευστος, to recollect his cloak at Troas; nor the authors of the Kings and Chronicles, to make extracts from the public journals. Do the writers either of the Old or the New Testament assert their own inspiration? Moy.

Art. 25. *The Warning Voice:* shewing that the Fall of Babylon, denominated in the Holy Prophets Isaiah, Ezekiel, and St. John the Evangelist, is at hand; and also, that the Period of the Restoration of the Jews to their own Land is fast approaching. By a Christian Believer. 8vo. 2s. Button.

Poetical theologues, whose imaginations tower above their reason, are very apt to assume the high office of interpreters of prophecy; and, in order to evince their qualifications, they undertake to explain the

the most difficult passages in the book of Ezekiel and the Revelation of St. John. Soaring as poets ought *in nubibus*, they tell us what is meant by Gog and Magog, by Babylon, by the Great Dragon, by Seals, Vials, Trumpets, and Thunders; and, to render their interpretations interesting, they assume an awful and warning voice, referring the predicted events to the times in which they live. The "Christian Believer" is of this class; and never was a writer gifted with a more elucidating fancy. 'The convention of Alexandria, (succeeding the battle of Marengo) on the 15th of June 1800, is *the date of the binding* of the Imperial dragonic power;' 'the gathering in Armageddon is the Treaty of Amiens;' and the 6th seal has a reference to the landing of Bonaparte in Egypt in July 1798. By this last event, and by the rebellion of Ghazi Dgezzar Pacha, the Ottoman Empire is shaken, and Palestine in a great degree rendered independant of the Porte. Now this leads to the Restoration of the Jews to their own land, provided that John Bull, by the judicious application of a few millions, can prevail on the Porte to make *a present* to the Jews of this portion of his Empire When honest John has paid his own debts, and has millions to spare, he may perhaps be willing to advance a trifle to remove Duke's Place and *Rag Fair* into the vicinity of Jericho beyond Jordan;—*an event no doubt 'fast approaching'!*

Mo-y.

Art. 26. *A Review of Dr Priestley's Letter to an Anti-Pædobaptist.* By Job David. 8vo. 1s. Vidler.

Mr. David charges Dr. Priestley with a desertion of his great principle, *The Sufficiency of Scripture*, by making an appeal to the Fathers in the controversy respecting infant baptism, and protests against its validity. 'There is nothing left (he says) in the writings of the Apostles that is a sufficient warrant for the baptism of babes, for if there were, it would be quite unnecessary to refer to Hermas, Justin, Gregory Nazianzen,' &c. &c. This reviewer considers Original Sin as one of the Corruptions of Christianity, and Infant Baptism as having been derived from this source. 'If (he observes) the Scriptures are silent, as I think that they are, and both common sense and common justice require they should be on the Damnation of Infants, on account of the sin of Adam, why should we hold to view an *emblem* of a doctrine that is not taught in the Bible, nor justly to be deduced from it?' We leave Dr. Priestley to make the reply, having no inclination to engage in this endless controversy.

Dr

Art. 27. *A Charge delivered to the Clergy of the Diocese of Oxford*, by John, Lord Bishop of that Diocese, at his primary Visitation in June 1802. 8vo. 1s. Rivingtons.

There are two or three subjects which principally render this charge remarkable: one, which is styled 'an infraction of the regular ecclesiastical discipline and a deviation from it,' is, 'the claim of exemption and peculiar jurisdiction in certain parts of the diocese.' After other remarks, the Bishop adds; 'I have carefully investigated the claims of the two peculiars, which are most objectionable, and have taken good advice respecting them; the result of which is, that both of them, at least in the extent now exercised, are mere usurpa-

tions.' It is farther said; 'I think it necessary, thus publickly to assert my claim, and declare my intention, as I think it my duty, to endeavour to bring this long disputed matter to a conclusion.' Another article immediately presented to notice is that of clandestine or improper marriages; respecting which, great complaints, we are told, 'have been made throughout the kingdom, especially in this diocese. The fact is, that there have been abuses both in the marriages by banns and by licence. It is always reasonable ground of suspicion, if the parties, without just cause, leave their own homes, and apply for the necessary preliminaries, and the performance of the ceremony in a distant quarter.' The licencing of curates is next mentioned, with an assurance of his Lordship's purpose 'to enforce the canon, which forbids any minister to serve a cure, without being previously admitted by the Bishop's licence.' These topics are introduced in the latter part of the charge: in the former, amid the more direct exhortations addressed to the clergy, we remark a particular notice taken 'of a set of men, styling themselves, *Evangelical* ministers; a title (says the Bishop) which, if assumed, as it is, exclusively of others, is in itself separation and schism.' Again it is observed, 'I must insist on it, that if life and vigour be to be restored to religion, and its salutary influence increased, it must be done by the instrumentality of the church; that such is the law of this our national church and realm, and I believe I may venture to say, of Christ himself. If reformation be wanted, it should operate through that channel.'—These, we think, are the chief remarks, which it is requisite for us to lay before the reader from this pamphlet; and from them its general complexion and particular scope may be deduced. Hi.

EDUCATION.

Art. 28. *An Essay intended to establish a new Universal System of Arithmetic;* Division of the Year, Circle, and Hour; System of Standard Measures, Weights, and Coins: Division of the Mariner's Compass, and Scale of the Barometer and Thermometer; and on making some necessary Alterations in the Form and Construction of the Scale (or Gammut) of Music. In which is also contained, a concise Account of the new Measures, Weights, and Coins; Division of the Circle, Astronomical Day, and Calendar; and Era of the French Republic; with Critical Remarks thereon. By John King. 8vo. 2s. Seeley.

The plan of Mr. King has a close connexion with the metrical system adopted in France; and because science and France have, in the rage and fury of these contentious times, been coupled with infidelity and hatred of Christianity, the author has thought it incumbent on him to enter, in the beginning of his treatise, an avowal of his hostility to heretical and antichristian principles: but we trust that, although Englishmen now hate "France and Frenchmen" more fervently, and with better cause, than they did formerly, yet, judging more dispassionately and coolly, they have happily ceased to call every man an atheist and a jacobin who admires the wit of Voltaire or the science of Laplace.

The

The author wishes to introduce a new system of arithmetic, where the radix is 8, (he rejects 12, without assigning a sufficient reason,) and new divisions of the circle and the year. Instead of taking as a metre, or an invariable unit, a certain portion of the earth's measured circumference, he makes his standard to depend on the length of a pendulum; an old notion, and which, for good reasons, was rejected in the project of the French metrical system. Whoever wishes to know the particulars of Mr. King's plan must consult the pamphlet itself; yet he will probably enter with reluctance on the perusal of a merely scientific suggestion, which from a thousand causes he must despair of ever seeing carried into execution.

Mr. King thus states the difference between his system and that of the French; 'The French new metrical system is nearly the same as the foregoing, which is only intended as an improvement thereof. My metrical system is distinguished from that of the French by the following particulars, viz. its being adapted to the new system of arithmetic; the basis from which the lineal measuring unit is taken; in my adopting one set of measures for the mensuration of solids; another set (similar to the last, in value, but of different names) for measures of capacity: and in my not assigning a set of measures, *solely* for the purpose of measuring *wood for fuel*. The French new lineal measuring unit does *not depend* upon the *divisions of time*, but upon the *distance* between the *equator* and the *north pole*, or the length of a *quarter* or *quadrant* of the *terrestrial* meridian; it being equal to the $\frac{1}{10000000}$ part thereof.'

He then gives a very good account of the present French system. **R.W.**

Art. 29. *The Paternal Present:* being a sequel to Pity's Gift: chiefly selected from the Writings of Mr. Pratt. 8vo. 2s. Boards. Longman and Co. 1802.

An account of *Pity's Gift* will be found in our 27th volume, N. S. p. 329. That work was principally intended to promote a humane treatment of the brute creation: this one now before us advances higher, and is designed to awaken and improve compassion, benevolence, and generosity in the behaviour of man to man. 'Emilius and Clara,' an affecting, instructive story, is followed by a few 'poetical pieces relative to the people of colour, or the Blacks;' the tales are generally well known.—'Louisa Venoni' is, in the event, both interesting and pleasing, though there may be danger of some misapplication.—'The Earthquake, or virtue not exempt from sublunary ills,' is very impressive, and its cast melancholy indeed.—'The Beggar and Angel, an oriental story' is much inferior to the *Hermit* of *Parnell*, so long and so generally diffused without any abatement of its merit.—'The Basket-maker: a Peruvian tale: the pride of blood, or high birth, decried:' conveys persuasive and edifying admonitions to persons in all stations.—'Sophia, or the maid of simplicity;' pleasing, and of some utility, but *artificial* labours for the attainment of easy and simple manners will counteract the design.—'Florio, the Forester, by Rogers', requires not now a more particular notice.—'The *Carbine*, a military fragment,' conveys instruction and improvement; though, it may be thought, in an odd and peculiar form, and

and may contribute to promote the honour and contentment of the life of a soldier.—'Albert Bane,' which closes the list, is an entertaining narrative, carries an air of probability, and communicates at once pleasure and beneficial instruction. Hi.

Art. 30. *Eighteen Conversations*, in Italian, French, and English, in which the most necessary Words used in familiar Conversation are introduced. Carefully revised, corrected, and improved by an English Translation. By G. Grimani, Teacher. 2d Edition. 2 Vols. 12mo. 10s. Boards. Dulau and Co. 1803.

In page 308 of the 33d volume of our New Series, we gave an account of the first edition of these Conversations. The insertion of six additional dialogues, and of an English translation, sufficiently explains the appearance of a second volume.

The new articles relate chiefly to the French and Italian languages, drawing, music, dancing, fencing, the names of household goods, and the history of Greece and Rome, England and France. Mr. Grimani's English is not wholly exempt from slight inaccuracies: but, like his French, it is highly creditable to the pen of a foreigner.

As he professes to instruct rather than to entertain, we forbear to reflect on the want of touching or amusing incidents; which, in our opinion, are best calculated to ensure the attention of youthful minds. We are, however, concerned to repeat that, in a book avowedly destined to the purposes of education, and offered to the public as *carefully revised and corrected*, errors of the press still so much abound, without any directions for their removal. The French accentuation is peculiarly faulty; and, while a few singularities in orthography (as *pronnoncer*, *cotton*, &c.) have been adopted, the termination *ois*, which begins to be accounted obsolete, has been retained. *Solon* is repeatedly written *Salon*, in the English version, and *Mæcenas* is nick-named *Metanna*. In the Italian, French, and English, it is said that James I. of England died in 1437; though, a line or two above, it is asserted that he succeeded to the throne of England in 1603. The publication appears, in other respects, to be of such an useful tendency, that we notice these misprintings with regret. Muir

MISCELLANEOUS.

Art. 31. *An impartial History of the Rebellion in Scotland in the Years* 1745—6; to which is added a Journal of the Adventures and Escape of the Young Chevalier, after the Battle of Culloden. By Alexander Campbell, M. A. 12mo. pp. 193. 2s. 6d. Boards. Tegg and Castleman.

Why this little publication was reprinted at this time, we are at a loss to guess, unless it was in order to read a wholesome lesson to us on the subject of invasion, to awaken us from any false security, and to rouse us to a due sense of our danger. If, in 1745, with forces so contemptible, and means of every kind so inadequate, an invader was capable of exciting such a panic, of making so alarming a progress, and of effecting so much mischief, is there at this moment any thing

thing which zeal and our utmost exertions can effect, that should not be accomplished to fortify us against the most formidable preparations that ever threatened this or any other country?

This relation is chiefly confined to an account of the military part of this famed transaction, and so far it appears to be sufficiently ample and faithful. The narrative of the young Prince's concealment, wanderings, and final escape, is detailed with great simplicity, and is highly interesting.

'The Prince (we are told) began his march for Carlisle, with an army not exceeding 6700 effective men; a small number for such an expedition: but he relied much on English reinforcements, and more on a timely descent by the French in the south; for, in case of such a diversion, nothing could have effectually obstructed his march to London. The principal persons in his army were, the Duke of Perth, General; Lord George Murray, Lieutenant General; Lord Elcho, son to the Earl of Wemyss, Colonel of the life guards; the Earl of Kilmarnock, Colonel of a regiment mounted and accoutred as hussars; Lord Portsligo, General of the horse; the Lords Nairn, Ogilvie, Dundee, and Balmerino; Messrs. Sheridan and Sullivan, Irish gentlemen; General M'Donald, his aid-de-camp; John Murray of Broughton, Esq. his secretary; and many others.'

The writer concludes his account of the Prince's sufferings and escape with this summary:

'REMARKS.

'From the foregoing account, we find, that the Prince was twice in danger of being shot; five times in danger of being drowned, having been in great storms in little boats; nine times pursued, and in sight of ships of war and other armed vessels. Many times in danger of being taken, often seeing his pursuers, and sometimes being within hearing of them. Six times miraculously escaped being taken. He was often almost famished for want of meat and drink; must inevitably have starved, were it not for some favourable acts of providence that exceeded all human aid or hope. He was mostly obliged to lie in miserable huts, having no other bed than the bare ground, or heath; often lying on wild mountains, without any other covering than the canopy of heaven, and with heavy dews and rains. Add to all these, that he had frequent returns of the bloody flux.'

Jo.

FAST-DAY SERMONS.

Art. 32. *A Sermon preached on the late Fast-Day, October* 19, 1803, at the Parish-Church of Hatton, Warwickshire. By Samuel Parr, LL.D. 4to. 2s. Mawman.

"To whomsoever much is given, of them much will be required." On this just principle, the great talents of Dr. Parr will always create much expectation from any production of his pen. The reader, therefore, will only acknowlege that his hopes are realized, when he is told that this sermon exhibits manly statements and liberal opinions, nice discrimination and forcible reasoning. A subject which is often obscured and debased by narrow views, low prejudices, and violent passions, is here discussed with that philosophic temper and dignity, with that precision and expansion of mind, which ensure purity of argumenta-

gumentation without diminishing its energy, and which present truth in that very point of view in which the circumstances of the case require it to be contemplated. It offers not an inflated declamation on Patriotism, but a sober definition of it; including an explanation of the essential qualities of this virtue, and a detection of the errors and misconceptions which have been too generally entertained with respect to this branch of ethics. Dr. Parr strenuously maintains, against the well known positions of Lord Shaftesbury and Mr. Soame Jenyns on this subject, that the principle of Patriotism is warranted by the authority of the gospel; and his remarks are so well adapted to the purpose of them, that we shall make an extract from this part of his discourse:

'The misrepresentations of the former writer will be completely refuted, by considering that christianity, when it binds us to universal benevolence, must include patriotism as a *part*; for the obligation to do good must ever be co-extensive with the power of doing it: and therefore, to act for the benefit of *many*, when the opportunity occurs, is the office of a christian, no less than to act for the benefit of a few.

'Thus far, while we agree with one of the writers to whom I have alluded, about the solid advantages of true patriotism, we can, at the same time, protect our holy religion from the charge of not having recommended it; and, in the sequel, while we equally agree with the other writer, on the mischievous tendencies of false patriotism, we shall not rest our defence of revelation, upon the fantastic and hardy presumption, that because Christ was *silent* about the *false*, he *consequently* was *indifferent* about the *true* One distinction, I am aware, pervades the whole controversy; and since it is very pertinent as well as very intelligible, I shall now lay it before you. If by silence be meant the absence of *express*, or, as dialecticians would say, *formal* approbation or disapprobation, we accede to the statement, as it respects *both* kinds of patriotism. But, if the word be employed to mean *implicit* or *virtual* approbation or disapprobation, we oppose the statement, as it concerns both. For, *under certain circumstances*, which the course of human affairs frequently realizes, the virtues which Christ enjoins, have in themselves the essential merit of true patriotism, and the vices which he forbids, contain in themselves the essential malignity of that which is false.

'The error of the ingenious person, whose opinions I am now going to examine, is perhaps the more dangerous, because it is accompanied with an ostentatious eagerness in the defence of the gospel; and therefore in the very threshold of that examination, I think it proper for me to observe, that the whole difficulty which he has started may be solved, by distinguishing between the right and the wrong application of terms, and between the use and abuse of principles.

'If patriotism mean that well directed and well-measured love of our country, which induces us to promote the welfare of it, both in preference to private advantage, and in *subordination to general good*, we maintain that his assumption is false, we reject the aid which is offered to our cause by his inference from it; and we assert that in conformity to those restrictions which are imposed by the higher considera-

considerations of that general good, patriotism, so far from being virtually prohibited by our heavenly master, is substantially enjoined. But, if patriotism be really and solely, as our panegyrist defines it, that " which commands us to oppress all countries, in order to advance the imaginary prosperity of our own; and to copy the mean partiality of an English Parish Officer, who thinks injustice and cruelty meritorious, when they are useful to his village;" in *this* sense of the term, we allow that the gospel does not, either in reality or appearance, give encouragement to *such* patriotism, and we assert, that upon one and the same ground of violated benevolence, it condemns both the officer who serves his village, and the citizen who would serve his country, by such odious means and from such narrow views. We contend, however, at the same time, that the definition is imperfect and fallacious—imperfect, because it does not *discriminate* the imaginary from the real interests of our country; and fallacious, because it would insinuate, that the real can be forwarded *only* by the same injustice and cruelty, which according to the hypothesis we are now considering, are employed to promote the imaginary.'

After having commented on the parable of the man who had fallen among thieves, Dr. P infers that 'the precept, which directly commands us to love a stranger, contains an *implied* and forcible direction to love our countrymen more especially.'

Our Saviour, in his lamentation over Jerusalem, displayed the principle of patriotism with glowing ardour and unspotted purity: but he was prudently restrained from addressing direct precepts respecting the love of our country, on account of the national temper and political situation of the Jews at that time: 'If, however, (says Dr. Parr,) the affection itself is sanctioned by the example of our Saviour, we are furnished with a sufficient answer to the severe reproaches of infidels and the wild misrepresentations of believers.'

From the general doctrine of this discourse, the learned and celebrated preacher descends to the topics suggested by the political situation of the country; and, as in the progress of his argument he distinguishes between true and false patriotism, so here he discriminates between the genuine calls of duty and the wild excesses of passion. With true greatness of mind, and with a proper regard to his sacred office, he disclaims 'the echoing and re echoing of personalities, to the asperity, and perhaps in some points to the injustice of which, we may in part impute " those perils and those calamities," which we deplore.' In allusion to some few expressions in the last fast service, he laments that the acrimony of personal railing was permitted to find a place in addresses to the searcher of hearts; because it could reflect no credit on ourselves, and at a juncture like the present we can derive no benefit from frivolous cavils and virulent invectives, 'but rather from that caution which is able to appreciate the differences of real and apparent danger, and that firmness which alike disdains to have recourse to the meanness of submission and the insolence of defiance.' Dr. Parr accurately delineates the blessings which we enjoy, and the situation in which we stand in respect to the views of the enemy. Convinced that we are

pursuing

pursuing justifiable ends by meritorious means, he exhorts us to the most vigorous and determined exertion, and encourages us to look forwards with pious hope to the succour of Almighty God. Moy.

Art. 33. *Trust and Confidence in the universal and sovereign Government and constant Providence of God:*—Preached in the Unitarian Chapel in Essex-Street. By John Disney, D.D. F.S.A. 8vo. 1s. Johnson.

As Dr. Disney disapproves political discussion in the pulpit, he studiously avoids all considerations which are not immediately involved in the issue of the present stupendously awful period. He consoles himself, and endeavours to console his hearers, by reflections on the superintending Providence of God; and he exhorts us to establish our fortitude on a sober conviction of the justice and necessity of our engaging in our own defence,—on our high regard for our constitutional liberties,—on a just sense of the dignity of our independent character,—and on the determined purpose of our minds not to survive the loss of all that renders our country dear and valuable to us. Do

Other SINGLE SERMONS.

Art. 34. *Preached in the Chapel of the British Factory, St. Petersburgh,* 15th July, 1802. By the Rev. L. K. Pitt, A.M. late Fellow of St. John's College in Oxford, Chaplain to the British Factory in St. Petersburgh. 8vo. 1s. Cadell and Davies.

The object of this discourse is expressed in the following words; 'the superintendence of Providence discernible in the calamitous events of the late war.' In illustrating this proposition, the preacher manifests ingenuity and piety. The first *advantage* hence resulting, he apprehends to be the moderating of such principles as endanger the safety or comfort of civil society; "perhaps (says he) no arguments advanced by those who have always been reproached with prejudice or interest, would have succeeded in checking the gigantic strides of innovation, had not the spectre been providentially crushed even in its struggles for existence.' A farther benefit, he conceives, is of a religious nature;—'Though the cause of religion is rather degraded than served by considering her as an ally of state, or of any particular form of government; yet we have now a means, beyond any we before possessed, of shewing that as nothing less than a confidence in God can support an individual under affliction, so nothing but a reliance on the Supreme Being can harmonize a nation.'—Another beneficial effect which late events have a tendency to produce, and which he appears to think they have actually obtained, is that of correcting superstition and bigotry. Speaking of Roman Catholics, he says, 'they are, in many essential points, approaching nearer to ourselves. A blind and servile confidence will certainly be no longer imposed on the authority of mere mortals; nor can it be safely required. That vast body of men who erred in spirit, will now come to understand:—they will support their religion by reason, and embrace those doctrines on conviction, which before were matter of doubt or

superstition.'—Towards the conclusion of the sermon, a tribute of respect is paid to the British Sovereign, and with it is united a handsome notice of the Russian Emperor. The writer disclaims all flattery, but his language is strong;—'The firmest bond of union is mutual integrity, mutual benevolence, or mutual piety; these virtues, the brightest ornaments of man, the highest excellence of Christianity, regulate the lives and direct each action of the sovereigns, to whom we owe allegiance and submission.'

Hi.

CORRESPONDENCE.

From a communication with which we have been favoured by Mr. Malthus, we learn that we have misconceived and therefore incorrectly represented his classification of the checks on population: but he is so polite as to ascribe our mistake to a want of clearness in his own language. Be this as it may, it is beyond all doubt that the corrected statement is the just one, and that which best harmonizes with the author's system.

The reader, then, is to understand that Mr. Malthus, instead of confining the preventive check to moral restraint, extends it to promiscuous intercourse, unnatural passions, and improper acts intended to conceal the consequences of irregular connection, which come under the head of vice: while excesses, wars, &c. which range under the same head, together with misery, constitute the positive check. Thus it appears then that vice comes in part under the preventive, and in part under the positive check. If we now rightly comprehend his meaning, he regards whatever operates to the prevention of births as belonging to the preventive class of checks, and whatever takes away human beings prematurely as belonging to the positive.

The facility with which, as we apprehended, the system of Mr. Malthus might be misrepresented, induced us to hint at the probability of its meeting with that sort of unfair treatment: but we do not see how such an observation (especially if the cautions with which we accompanied it are taken into consideration,) can possibly lessen its original chance of undergoing an unprejudiced discussion. It appears to us directly calculated to have the contrary effect. Virulent and uncandid attacks, however, are scarcely to be regarded as evils by the authors of novel systems; and the misfortune most to be dreaded by them is neglect. If we cannot guarantee the author against the former of these circumstances (which we are sure he is too conscious of his strength much to dread,) we can safely say that he cannot suffer from the latter without a reflection on the age, or some calamity befalling the times.

Jo.

A letter from Mr. Hall of Cambridge alleges that, in our account of his Fast Sermon in the last Review, p. 455. we imputed to him a mistake 'which he never made,' when we represented him as assigning a well known passage in Aristotle to Mrs. H. More; and he is 'astonished at being supposed ignorant of a circumstance which enters into the first elements of liberal education.'

In

In Mr. H.'s *advertisement*, he said; "the allusion to the tragic muse (p. 50,) should have been marked as a quotation, though the author knows not with certainty to whom to ascribe it. He believes it fell from the elegant pen of Mrs. More." The passage in p. 50. is this:

"They (the mistakes and disasters of mystics of impiety) have had the effect which critics assign as the purpose of the tragic muse, that of purifying the heart by pity and terror."

The reader will judge whether we should have understood these passages in the way in which we did apprehend them: or whether we ought to have supposed that Mr. Hall's meaning was that which he thus states it to have been, in his letter:

'It was not *the sentiment* itself, but the *allusion* to that sentiment, *as illustrating the effects of infidelity*, which I imputed to Mrs. More.'

We are, however, happy in affording Mr. Hall this opportunity of explaining himself, whether the deficiency originated in his composition or in our perception: but perfectly satisfied in our own minds that the fault is not to be attributed to us.

G.2.-Mo

In another letter relative to Mr. Hall's sermon, the anonymous writer remarks, that our comment on Mr. H.'s simile at p. 27. would probably not have occurred, had we observed that 'in the table of errata, at the end of the sermon,' the word *corrupted* was ordered to be inserted in that page, making the passage read thus: 'the stagnant marshes of *corrupted* Christianity.' Certainly, this word makes a very material difference: but our copy of Mr. H.'s sermon contained *no* table of errata, and therefore we were obliged to take the passage as we found it.

Do

X. X. is requested to consider that it is impossible for us to correct all the minute errors, which we may observe in perusing the different works that come before us.

Mr. Roe's letter is received, and the subject of it will not be forgotten: nor will it be submitted to the sort of judge which he deprecates.

A *soi-disant* 'Old Friend' in the north, should not have made us pay double postage for his letter informing us that he means to publish a book, and requesting us to apprize our readers of it: a practice which, as an *old friend*, he might have known is not usual with us.

*** The APPENDIX to Vol. XLII. of the Monthly Review is published with this number, and contains the usual portion of FOREIGN LITERATURE, with the *General Title, Table of Contents*, and *Index*, for the volume.

Errors, pp. 12, 23, 32, 57, 59, 65, 68, 77, 80, 89, 90, 93, 95, 98, 102.